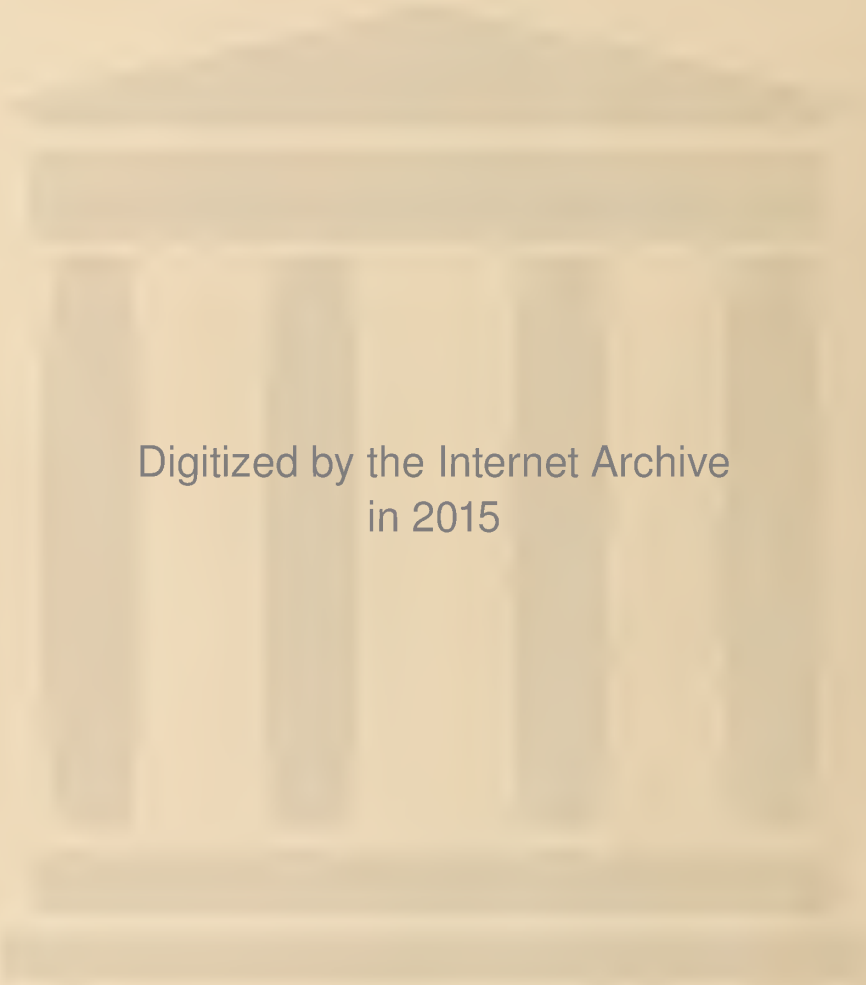
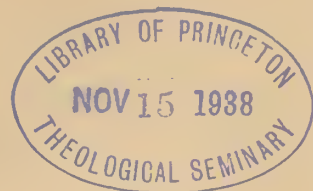


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The Outlook



VOLUME XXX
NUMBER 10
NOVEMBER, 1938

of Missions

IN MEMORIAM



David Bowman Schneder

Missionary to Japan 1887-1938

Born March 23, 1857

Died October 1, 1938

The Outlook of Missions

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The Kingdom Roll Call

EVERY Christian is a minister of reconciliation. He is an ambassador for Christ. He should not only live an exemplary Christian life, but should win others to become followers of our Lord and Master. God moves through His spirit upon the hearts and minds of men and draws them to Himself, but no one since Christ left the earth with the exception of the Apostle Paul, to whom He appeared on the road to Damascus, has ever become a Christian without the witness and the help of some other person. Millions, and in truth, hundreds of millions of people now living will never become Christians unless we witness for and work with Christ to win them.

Individual Christians have their own work to do, whether it be in their office, in their home, or on the street. They are tempted to feel that they should give little of their time and of their money to Christian activities. The truth is that they should first of all be Christians and then be Christian businessmen, or Christian professional men, or Christian housewives, or Christian followers of some other occupation, helping to win others and to advance the Kingdom of God.

Not all can become Christian ministers, teachers, missionaries or other workers. All must aid in the work, and indeed without the prayerful and financial support of every member it is not possible. We should give to maintain the work in our own congregations and to have a worthy part in the missionary and benevolent work of the denomination at home and abroad.

We should give as God has prospered us. Paul instructed the early churches to give every week, on the first day of the week. "Every member giving every week as God has prospered him," is scriptural and is the best system of church finance of which we know.

Once each year, toward the close of the year, an effort is made to *enroll* every member as a giver to the *Kingdom* work each week throughout the coming year. This is the an-

nual Kingdom Roll Call. Every member, as a true Christian, should take his part in the Kingdom Roll Call as a subscriber, and a number of active workers should in addition give their time and effort to securing the subscriptions of the others.

In our Evangelical and Reformed Church nearly all of the congregations are making the Kingdom Roll Call toward the 1939 budgets on November 20th or 27th. If every member would give a minimum of ten cents each week toward the benevolent budget, which includes the Apportionment for Kingdom Service, and those who have been more richly blessed with this world's goods would give in larger proportion, it would be possible for every congregation to pay its Apportionment in full and to help make the *ADVANCE* in Kingdom work for which so many have been hoping and praying. What a great inspiration it would be if every one of our 652,670 members would *enroll* as *Kingdom* supporters on November 20th or 27th!

WILLIAM E. LAMPE.



DOES MY GIVING MEET THE NEEDS OF THE
WORLD?

The Quiet Hour

JULIA HALL BARTHOLOMEW

Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—DEUT. 6: 5.

Mere footless wishing gets no visitations of the Spirit. Built of time, meditation and self-renunciation, guest houses for the songful peace of God must be made ready. Only prepared hearts can receive the Spirit of God.

—WILLIAM T. ELLIS.

Is it too much to ask of us, that we
Should imitate the grandeur of a tree?
And when our year is dying, lift on high
Some flaming torch of Faith against the sky?

—ETHEL STANDISH WOODS.

It requires life's great moments to appraise the true character of any man. In sudden temptation, or at a time when a vital decision must be made, or when any unexpected situation arises, action will depend upon the life that has gone before. Character will determine the issue; fixed habits of thought, moral training, life-long principles.

—CHARLES EVERETT MCCOY.

"While it is still time I will do all I can in order that I may become the person I would like to be."

"The task of the individual is to find relationship to God by meeting God's demands, which are the practical virtues of every day life."

"Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other
And all the world with him doth fainter grow."

Unworthy and un-Christian conceptions of God are a species of idolatry. There is but one true God, even the Father whom Jesus has revealed.

—THEO. F. HERMAN.

"The solitude that makes saints, poets and thinkers is that habit of spiritual isolation of which physical solitude is the handmaid and the symbol."

Chieftains, and bards, and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep.

—LIZETTE WOODWORTH REESE.

Every life needs its quiet times; without recurring seasons of peace and replenishment, it becomes brittle and hard.

—WM. FREDERICK BIGELOW.

We will never be brought to confusion, even in such a baffling and muddled world as ours, if we have a faith in a God of love as the ultimate power in the universe.

—HALFORD E. LUCCOCK.

The real need of the day is, therefore, moral and spiritual rearmament.

—SAMUEL M. SHOEMAKER.

It is our weakness that we dream in pinnacles,
When it is more than likely there's a plain,
A sea of life, that's always being lifted.

—MARGERY MANSFIELD.

To fulfill their obligation to God, Christians must constantly spread the spirit and message of Christ.

—LLOYD RUSSELL GILMETT.

Life is so constructed that we love comradeship—people in whom we can confide, believe in and will not sell us out. No man can be a recluse, because he is a social being belonging in a world of God.

—GEORGE CALEB MOOR.

Everybody has a place in life and some specific work to do. The great mission of life is to find out what we have to do.

—J. ALFRED KAYE.

"We should daily find ourselves growing into His likeness. If we think His thoughts after Him, if we keep close to Him, if we do the things He would like us to do, we shall become more and more like Him."

"He that can best tell how to suffer, will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ, and heir of Heaven."

The Prayer

MAY we never forget, O Divine Master, that the religion we live is all the religion we really have, no matter how much we may profess. *Amen.*

The Outlook of Missions

VOLUME XXX

NOVEMBER, 1938

NUMBER 10

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Coming Century

Address delivered by Dr. A. V. Casselman, Secretary of the Board of Foreign Missions, at the Centennial Service held in First Church, Lancaster, Pa., October 5th, 1938.

A CENTENNIAL looks three ways—back and around and forward. We have looked back; now before we look forward, let us look around a bit. There are some fundamentals which we must all see and admit. Among which are the following: Jesus is a world Saviour. His gospel is a world gospel. The Church is the custodian of this world gospel. The Church is first and last a missionary agency for the spread of this gospel. The world never needed Jesus Christ and His gospel as now. We are living in the formative period of the new century ahead of us. The coming century depends on us.

A most scholarly and prophetic book, "The Christian Message in a non-Christian World," has just been issued from the pen of Dr. Hendrik Kraemer, Professor of History of Religion in the University of Leyden. His first chapter is entitled, "A World in Transition," and the first paragraph of his first chapter reads thus: "We are living 'between the times.' The whole situation is one loud call to fundamental re-orientation. The tempest of contemporary history is forcing back the Christian Church to fundamentals, to such a radically religious conception of life as is revealed to us in the Bible. We are exploring again the simple, but revolutionary, meaning of faith. The Christian Church is awakening to its responsibility to give clear and unequivocal answers to the questions that arise out of the thunder of events."

Dr. Kraemer, you will have noted, speaks of "the tempest of contemporary history" and of "the thunder of events." This is a very apt description of what we have come to know as a crisis. The Christian literature from China these days speaks a great deal of crisis. Now the Chinese have a very significant name for crisis. Their word for crisis is a combination of two Chinese characters, one meaning "danger," and the other meaning "opportunity." Crisis for the Chinese is a combination

of danger and opportunity. It would be hard to find a more perfectly descriptive term for the situation which faces the missionary enterprise in these new days of what is for us a new century. Here in the world today we have our "danger-opportunity."

The missionary enterprise of the coming century is inextricably associated with, and depends on, the interplay of two forces—the world and the Church. We are in the midst of a great world crisis vitally affecting the Church. There are more people in the world than ever before, and because of modern facilities these people know more about each other than ever before. Hence there is more world commotion and tumult.

The Modern Missionary in the Modern World

One of the most distressing things today is the rise of a type of totalitarian and selfish nationalism and the consequent decline of international trust and confidence. This necessitates a new missionary technique. For almost a generation the doors of the nations of the world have been open for missionary activity. Many of these doors are now shut and others are closing. To the missionary technique for cordiality must be added a technique for opposition. This is exemplified today in Russia, Germany, Japan and the Near East.

This situation calls for what is known in military parlance as "grand strategy." In the world war there was for a time a British sector, a French sector, an Italian sector, and an American sector, each under its own commander-in-chief. Before the war was won—if it was won—there had to be appointed one generalissimo and one grand strategy adopted. The same thing is true of missionary policy today. The world will never be won by the divided denominationalism of the Christian Church. What is demanded today is a common policy and a grand strategy for the world-

wide missionary enterprise. Happily, a conference is scheduled for this very purpose. At this very hour hundreds of representatives are on their way or preparing to be on their way to a great International Missionary Conference at Madras, India. Here representatives of all the Christian forces of the world—exclusive of Roman Catholicism—will meet for the purpose of perfecting this grand strategy of the missionary enterprise. It is fortunate for us of the Evangelical and Reformed Church that this conference in Madras meets in the very dawn of the new century of our missionary history. What is done at Madras in the coming December will have much to do with the world progress of the Kingdom of God in the coming century.

It is well in this connection for all of us to note in passing that one-half the people of the world live in China and India, and that these two nations are now and will increasingly become the two main mission fields of the Evangelical and Reformed Church.

First Things First

If there is one thing that is uppermost in the thinking of missionaries, missionary administrators and missionary prophets, it is the necessity of putting first things first, of returning to the simple essentials and the sturdy fundamentals of the Christian faith. In the course of building up a missionary machine characteristically American in the last generation we have in our enthusiasm overlaid the missionary enterprise with a great many new and ingenious but superfluous activities.

An editorial in the current issue of the "Japan Christian Quarterly," bears out this statement and calls all missionary-minded folk back to the fundamentals. It reads as follows:

"Twentieth century missionaries are men and women coming from a certain cultural background, from which they cannot be extricated, preaching the Gospel to a people living in a different and sometimes antagonistic cultural environment, from which they should not be extricated. This fact gives rise to many of the most delicate and perplexing problems which missionaries must face today. . . . Protestant Christianity is indissolubly connected with the form, theories, and spirit of what is today loosely called democracy. . . . The forms of worship, church organization, methods of religious education and evangelism, which missionaries take with them, have been largely determined by the democratic character and spirit of the people and institu-

tions among which they were developed. It is becoming increasingly apparent, however, that if Christianity is to continue to exist helpfully in certain far eastern lands, it must adapt itself to a framework as far as possible removed from the democratic systems of the West in whose development it played so great a part and whose coloring it has taken on.

"What is the missionary to do? There seems to be no answer to this except to say that he must give himself to teaching and preaching the great universals of the Christian faith, to witnessing to the new life which he himself has experienced in Christ, and to do this from within, in the closest possible personal identification with the Japanese Christian group with which his lot is cast. He must forego every temptation to dwell upon the important and challenging corollaries and applications of the faith, and like his great predecessor, determine to know nothing among these people 'save Christ Jesus and Him crucified.'"

The missionary enterprise of the coming century is conditioned by the Church as well as the world—the Church at home and the Church abroad.

Missions at Home

Here in the *Home Church* at this opening of the new century of our missionary activity we are faced with three conditions which must be remedied in the coming century. The first of these is ignorance of world affairs of the Kingdom of God. Too many people in the Christian Church are unbelievably unintelligent about the world affairs of Him whom they profess to follow as the Saviour of the world. In consequence of this ignorance there follows a second condition—that of indifference to the world affairs of the Kingdom of God. When people do not know, they do not care. Ignorance and indifference are very naturally followed by a lack of support for the world affairs of the Kingdom of God. When people do not know and do not care, they do not give. If there is anything which the coming century will need, it is more of the life and more of the money of the Church. I have placed "life" advisedly first. We need some of the best young men and women of the Church for the missionary enterprise of the coming century, and these young men and young women must have back of them the consecrated Christian life of the whole Church, the like of which we have not heretofore known. Then, too, we shall need liberal givers to support that life. In the com-

we shall be called upon, not to make good use of men, but the best use of men; not to make good use of our money, but the best use of our money.

Missions Abroad

The missionary enterprise of the coming century will also be affected by the life of the Church abroad. There has just come from the press this past week, in preparation for the International Missionary Council at Madras, "A Statistical Survey of the World Missions of the Christian Church." These figures are most encouraging and inspiring. To be sure, statistics and figures do not and cannot tell the whole story of Christian progress. For one of the prefatory pages of this book of statistics someone has written a little poem about statistics and figures. The closing lines read thus:

"And human lives behind the figures show
The Master moving in His church below."

I want to give you a few figures from the first table of statistics in this most thorough-going statistical report of its missionary activities the Church has ever known:

	Communicants	Native Staff	Missionaries
1903	1,214,797	72,215	14,374
1911	2,301,772	102,078	19,384
1925	3,565,443	150,673	28,010
1938	6,045,726	203,468	27,577

There are *four phases* in the history of the missionary activity of the Christian Church. The first phase is when the missionary is everything in the mission station and the whole activity depends upon him. The second phase is when the missionary has succeeded in associating with him some Christian converts. The third phase is when these Christian nationals have so developed in the Christian life and faith that they can share the activities of the mission station. The fourth phase is when these Christian nationals have reached such a stage in their Christian life and faith and work that they can assume the entire responsibility of the missionary enterprise and the missionary may retire or assume a position of helper and counsellor of the Christian nationals. Most of the missionary activity of the past century in the Christian Church has been in the first three phases of missionary work. The coming century will see most of the missionary activity in the fourth and final stage of missionary work.

The missionary enterprise has always been associated with the word, *Go*. For the past

century the slogan was, *Go out*—to all the world. It was a century of missionary expansion. The missionary slogan of the coming century will be, *Go in*—to all of life. It will be characterized by missionary penetration. Missionaries of the past century were for the most part geographical pioneers. The missionaries of the coming century will be creative pioneers. Let no one think for one moment that the day of the missionary is over. He will be needed in the coming century as now.

One of the keenest and most experienced observers of the world press, Mr. George E. Sokolsky, recently said:

"I have known the American missionary in China well. He has been my friend. I have lived at his house. He has dined at my table. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them."

The current issue of the "Chinese Recorder" has an article entitled, "A Momentous Opportunity for the Christians in China," by a Chinese Christian layman. A paragraph in his statement is most significant:

"I am quite certain that Chinese Christians all have great confidence in the foreign missionaries in China. I am very glad to hear that many missions are urging their home boards to allow their co-workers who are on furlough abroad to return as soon as possible and to send out new missionaries as rapidly as these are available."

A United Church

Another characteristic of the Church abroad which will vitally affect the missionary enterprise of the coming century is that of the growing unity of the Christian Church of the world. It is most significant and prophetic that in all of the Missions of our Church we are associated with union church agencies. Our Church in Japan is a part of the Church of Christ in Japan, a union of two Reformed and five Presbyterian denominations; our Church in China is affiliated with the Church of Christ in China, a union of some sixteen different church and missionary agencies; in Iraq we are associated with the United Mission in Mesopotamia, a union of the Presbyterian, Dutch Reformed and our own Reformed Churches. It is to be doubted whether

there is to be found in the world today a more finely and fitly and completely and effectively organized church than the Church of Christ in China. To be associated with a church of this character augurs well for the progress of the Kingdom of God in the coming century.

When all is said and done, it is the Christians of the world who are holding the world together today, and will hold it together in the coming century. We have heard much in the last few weeks of peace on earth and good-will toward men. If it were not for these Christian people of good-will, it is to be doubted whether we should be living in peace today. It is the Christians who are holding together the largest nation and the largest group of people in the world today in China. This integrating force of Christian people is splendidly set forth in a recent letter from Dr. A. R. Kepler, a Reformed Church boy who is now the foreign secretary of the Church of Christ in China. He says:

"I am leaving for Japan before I can sign this letter, and I hope there to have the opportunity for conversations with our Japanese Christian leadership. They are a splendid group of people, those Japanese Christians. They are facing a very difficult situation. The mutual confidence which they and the Chinese Christians have in each other and the unity which they find in Christ Jesus gives us a vision of what the Far East and the world might be like if we were all Christian."

Are Missions "Done For"?

It has been quite the custom in certain quarters for people to say that Missions were "done for," that we are living in the twilight of the missionary enterprise. Well, there are two twilights—one twilight is after the setting of the sun, before the darkness of the night; the other twilight is before the rising of the sun and the dawn of a new day. For my own part, I am convinced that the light we see on the missionary horizon today is not the departing rays of the sun that is setting, but the advancing light of the coming dawn whereby, in the words of Zacharias, "the day-spring from on high shall visit us, to shine upon them that sit in darkness in the shadow of death, and to guide our feet into the way of peace."

Every world generation since the day when Jesus divided world history has said that Missions were a failure. They said it of Jesus and on the last night of His life this man, whom the world adjudged a failure, said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The next

generation took His great apostle and chained him to a soldier in Rome, but even there this magnificent missionary failure wrote his Epistle to the Philippians beginning thus: "I thank my God upon all my remembrance of you, always in every supplication of mine in behalf of you all making my supplication with joy." In the midst of his Epistle with the confidence of faith, in a world crisis, he wrote: "Wherefore, also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And this old missionary failure closed his letter thus: "All the saints salute you, especially they that are of Caesar's household." There are saints in the household of Caesar this whole world over, some known and some unknown; but they will be heard from in the coming century.

The same kind of missionaries have carried on since the day of St. Paul, and have started the new century for us. Not long ago I received a letter from one of our missionaries on the day of his sailing from the Pacific coast. I shall not name him. He is one of several who might have written the same thing. He concluded his letter thus:

"I feel the winds of God today;
Today my sail I lift,
Though heavy oft with drenching spray,
And torn with many a rift,
If hope but light the water's crest,
And Christ my bark will use,
I'll seek the seas at His behest
And brave another cruise.

If ever I forget Thy love
And how that love was shown,
Lift high the blood-red flag above;
It bears Thy Name alone.
Great Pilot of my onward way,
Thou wilt not let me drift;
I feel the winds of God today,
Today my sail I lift."

Now, what of the rest of us who remain here? What are we to think of the coming century? What verses can we find to match those of our departing missionary? Perhaps these:

"Is this the time, O Church of Christ! to
sound
Retreat? To arm with weapons cheap
and blunt

(Continued on Page 328)

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Welcome Day at San Francisco

WELCOME DAY, Sunday, August 14th, at the First Reformed Japanese Church in San Francisco, was a day full of rich fellowship for all. As Rev. R. Birk, Mrs. Felkley and I were escorted to the Church Sunday morning, we could view the imposing tower of the Church many blocks away. We had learned from pictures what sort of a building to expect, but our mental picture had failed to do justice to the size of the edifice.

We had heard much, too, of Japanese courtesy and hospitality, but even that we had underestimated. The Japanese children and young people were congregated in the Church auditorium to greet us as we came in. The smiles upon their faces indicated that we were accepted as a part of their group. And, though not a word had yet been spoken, the glow of warmth in unity was manifest. It had been our privilege to study about race relations and loving our neighbors—but here we were in the *midst* of a fellowship that was real and vital.

During the Church school service, the leader greeted us very cordially and asked us to speak a few words to the large group of

young people. Then Rev. R. Birk, Stated Clerk of the California Classis, presented a brief Christian message.

The older young people remained for the more formal welcome service which had been arranged for Rev. T. Kaneko and for us. The congregation numbered approximately 250. Miss Brick, former missionary to Japan, and two friends from Ohio, were guest-visitors. The Rev. S. Sano presided. Rev. R. Birk preached the welcome sermon in English, after which Rev. J. Mori, the founder of the Japanese work, interpreted it to the older Japanese people. Rev. J. Mori then preached a powerful sermon in the Japanese language. Though we could not understand what was being said in the sermon and in the prayers, yet we seemed to be joined in a common spirit. A young member later stated it rather poetically, "Things of the spirit need not depend upon language for expression."

Rev. T. Kaneko, who sat with us in the congregation to receive the challenge, returned from Japan recently to assume the responsibilities as pastor among the Japanese people. The work in San Francisco is not



AT THE WELCOME-SERVICE FOR REV. T. KANEKO AND MR. A. W. FELKLEY



WELCOME LUNCHEON AT THE FIRST EVANGELICAL AND REFORMED CHURCH, SAN FRANCISCO

new to him, for as a young man he helped Rev. J. Mori organize the work some 28 years ago. He is thus keenly aware of the problems and needs of the congregation.

More than 200 attended the welcome luncheon held after the service in the Educational Building. Besides members of the congregation, the Japanese ministers of the neighboring churches were present. The Rev. and Mrs. A. F. Schroeder, of Oakland, and Dr. and Mrs. B. E. Schalow, of San Francisco, were also among the guests.

The food served at the luncheon, though strange to us, was very tasty. Needless to say, we furnished much entertainment for our friends by trying to eat with chop-sticks.

During the luncheon we were again welcomed in a cordial and scholarly manner by

representatives from all the organizations of the Church.

As we left the Church and had opportunity to reflect upon our new work, we realized all the more the challenge before us. The proportion of young people present in the meetings was very large. The equipment, though greatly in need of repair, appeared to us as quite adequate. And later when we visited the beautiful new Buddhist Temple, we were aware that our field for the Christian message was not closed.

We also realized the need of the communion and support of our Eastern Churches in encouraging these people in their very difficult task of meeting their problems.

We thank all who are making it possible for us to do our small part in this Christian work. We wish you grace, mercy and peace.

ARTHUR W. FELKLEY.

Statement of the Board of Home Missions

To the Reverend Classes:

DEAR FATHERS AND BRETHREN:—

The Board of Home Missions is operating under two major departments. The one concerns itself principally with the support of the missions and missionaries under its care, and the other with church building matters. This distinction must be clearly kept in mind in order to have a proper understanding of its work and of its financial condition.

In the General Department the Board aids in the support of 152 missions, with 13,400 members. This is a much smaller number

than were on the roll a few years ago. The decrease was made necessary by the shrinkage in the apportionment receipts. Only one new mission, Asheboro, N. C., was enrolled. Other requests for enrollment had to be denied or postponed until the income of the Board would justify the taking on of new work.

The receipts on the apportionment for the year 1937 were \$161,510. Since January, 1938, to August 1st, the receipts amounted to \$70,809. The appropriations to the missionaries for 1937 were paid in full, but there are arrearages which have accumulated over a period of several years amounting to \$64,550.

Through special efforts, principally through the 20,000 Club plan, a total of \$95,650 has been raised which has been applied on back salaries and pressing obligations in banks. The deficit in the General Fund amounts to \$121,396.

In the Church Building Department the Board aids mission churches in financing their building operations. A total of \$1,716,000 has been invested in these properties. In some instances the Board holds title to the property and in other instances the loan is secured by notes and mortgages. In order to extend this help to mission churches the Board borrowed large sums from banks, from churches, from individuals and through serial coupon bonds. But there is still a net surplus of a half million dollars.

The General Synod at Columbus requested the Board to set its financial house in order during this current biennium. Consequently, at its meeting last July the Board gave serious consideration as to how this might be done.

In connection with the special Home Missions Emphasis in October, and through the continued effort of the 20,000 Club it is expected that sufficient money may be received to pay all salary arrearages.

The Board urges congregations generally to pay the full apportionment. If this were done it would mean an additional \$200,000 in the Board's receipts, which could be applied to the payment of bank obligations.

The Board also proposes to aid missions in refinancing their loans from the Board so that the Board itself may be reimbursed and

thus be enabled to discharge some of its own obligations.

The Classes will observe that the Board is putting forth every effort to bring its finances into a better condition, but to accomplish this end it must have the hearty support and the practical cooperation of all of our pastors and people.

The work of Home Missions is just as urgent as ever. It is taking on new forms. The work in our cities and in rural communities is demanding a new strategy on the part of our Home Mission forces.

At the close of this biennium the new Board of National Missions in the united Church will doubtless begin to function, and it is imperative that in the meantime all obstacles to the complete merger of the work be removed. The Classes can materially aid in this by paying the apportionment in full, by assisting local missions within their bounds to refinance their obligations to the Board, by cooperating in the continuance of the 20,000 Club, by encouraging members of their congregations to make substantial gifts to this cause, by placing annuities with the Board, by remembering the Board in their wills, and by earnest prayer that the work of Home Missions may go forward in accordance with the will of God for His Church.

Respectfully submitted,

CHARLES E. MILLER,
President,

CHARLES E. SCHAEFFER,
General Secretary.

August 15, 1938.

Notes from the Treasurer

THE year 1938 is rapidly moving on. Less than three months left. More than three fourths of the year is gone. In this time the Board of Home Missions has received less than 25% of its apportionment.

This is less than a year ago at the same time. The grand total received on the apportionment to October 1 was \$87,369.54, or an average of a little more than \$9,700 a month. It is very difficult to finance the present greatly reduced budget on such receipts. In order to meet the obligations promptly we should receive not less than \$15,000 per month. This would only be a little more than 50% of the total apportionment.

In order to get this amount by the end of the year we must receive more in three months than in the nine months that passed. Is this impossible? I don't think so.

The writer had a very interesting letter this morning from a very loyal church member.

This person says: "I suppose every church has its own money problems, but listening to you last evening the thought came to me that the pastors ought to emphasize the apportionment more and then see that this bill is paid, and I am sure God will prosper the churches more and they can meet their own obligation better. I have found this true in my own individual life and I am sure it will work with our churches."

Recently I preached in a country church where the apportionment for this year was nearly paid. Everybody was happy. In this congregation it is considered a bill to be paid monthly.

May there be a great rallying these remaining three months for the apportionment. For Home Missions it means two cents a week, less than a postage stamp a week. Surely this is not an exorbitant amount. Let us try and reach the goal.

WM. F. DELONG.

The History of the Benevolent Movement in the Reformed Church

CHARLES E. SCHAEFFER, D.D.

(Continued from last month)

HOW shall we develop the spirit of benevolence in our people? Methods with a view of attaining this end are not wanting. Some of these methods are antiquated, others are questionable, still others are inadequate. The taking of collections at the door as the congregation leaves, the periodical collections for benevolence, the haphazard, spasmodical giving to Kingdom enterprises, are methods long since discarded.

Some methods are questionable, sometimes absolutely disgraceful. Among them are fairs, bazaars, suppers, teas, rummage sales, bingo, card parties, dances, candy and cake sales, strawberry festivals, lotteries, chances, collectors, boxes or receptacles conveniently placed, high pressure or hold-up tricks, shows, dramatic plays and pageants, sale of admission tickets, soliciting patrons to concerts, subscriptions to books, magazines, sale of old paper, a mile of pennies, auto races, the year circle, thermometers, class rivalries, bowling alley receipts, mock weddings, picnics, sale of soft drinks, sometimes beer with a bar in the basement! What a caricature this all is! What a commentary on the Church! How it all lowers the Church! Is it any wonder that the Church is shorn of its power and fails in its real mission? Somehow money must be raised both for Church support and for its benevolent work and Christian people resort to such wild and fantastic schemes to raise it. It reveals how largely we have succumbed to the spirit of secularism and to worldly ways, and how desperate our situation really is. And it is all done in the name of religion. "He that sitteth in the heavens shall laugh and hold them in derision." It were amusing, if it were not so pathetic and tragic.

Stewardship

There are other methods which during the course of time have been wrought out by ecclesiastical engineers and experts in this field. These methods generally center in the main idea of stewardship. Now, stewardship is a great, constructive, Christian principle. It has its roots in the Biblical conception of the Christian religion. It is one of those inclusive words, expressing the sum total of man's attitude and relationship to God. Man is a

steward. The theological conception upon which this fact is based is the sovereignty of God. A recognition of this fact presupposes faithful administration on the part of man. Of Abraham's faithful steward it is said: "All the goods of his master were in his hands." In stewardship the proprietor's interests and honor must always be kept in view. Horace Bushnell, long ago, wrote: "One more revival, only one more, is needed—the revival of Christian Stewardship."

Now, I think in the main we can most heartily subscribe to the principles of stewardship as these have been formulated and expressed, and which are fairly well known to most of us. But this inclusive word, comprehending, as it does, all of life, has been applied almost exclusively to the acquisition, the use and the giving of money. As such, stewardship has suffered the same fate as have many other spiritual values and entities. It has been legalized and mechanized. We have subjected it to a system, to a code, to rules and rubrics. We have invented all sorts of schemes and devices in order to evince an adequate expression of man's stewardship, and to secure sufficient money from the people to support the larger program of the Church. That our efforts in this direction have met with only partial success, statistics only too sadly reveal. The statements issued by the National Stewardship Movement indicate that while our national income has increased more than 61% since 1932, our giving to general benevolences has decreased 29%.

In the Reformed Church, in spite of all the efforts we put forth, our benevolent contributions during the past year have decended to pre-war levels. This tragic decrease has precipitated a crisis, and has seriously impaired not only our missionary work, but the whole program of the Church.

I am not sitting in judgment on our financial methods, but they seem to fail to produce the desired results. They do not furnish an adequate program for our benevolent support.

The Meaning of an Offering

I venture, therefore, to suggest that we supplement our existing financial methods by a technique which may prove not to be a technique at all.

It seems to me that we must go back and recover the original meaning of benevolence and offering. These are great words and they connote basic and fundamental principles and elements in our religion. The idea of an offering emerges first in the Old Testament dispensation, but it never disappears throughout the whole Christian economy. Benevolence is perhaps a more distinctly Christian virtue. Dr. Schaff, in the opening sentence of his essay on Systematic Benevolence says: "Benevolence is a necessary manifestation of *love*, which as the product of a living faith, constitutes the cardinal virtue of Christianity, the fulfillment of the whole moral law." Now, as the root meaning of the word seems to indicate, benevolence is "well wishing." It is free will giving. It must always remain a voluntary matter. It cannot be coerced. If national prosperity cannot be secured by legislation, benevolence cannot be fostered by regimentation. We have not always remembered this obvious fact. On the contrary we have set up an Ezekiel-like phantasmagoria of wheels within wheels, and have missed the moving spirit that must operate within the wheels.

The Place of an Offering in Worship

In the early Church, and even down to a comparatively late date, benevolence meant primarily alms-giving. As such it generally partook of the nature of an offering and was associated with the act of worship. In the New Testament prayer and alms-giving belong to the same category of Christian activities. Of Cornelius it was spoken: "Thy prayers and thine alms have come up as a memorial before God."

Worship and benevolence, therefore, belong together. Neither one is complete without the other. The offering, as we call it, is therefore an essential and necessary part of the worship. The offering has a two fold meaning. First of all, it is symbolical. It is the sign and seal of the consecration of the people as they lay themselves upon the altar a living sacrifice, holy, acceptable to God. The offering has also a substantial value and significance. The gifts of the people which at first are the symbols of the dedication of themselves now become the means whereby the service of consecrated men and women may be enlarged and extended.

But the essential meaning of an offering always implies that it must be devoted to others. An offering is never given to one's self. There may be giving on the part of people, but it may not be of the nature of

an offering. Money given for the support of the local church, of which one is a member, is not, strictly speaking, an offering. It is merely the payment of dues. Of course, the local church must be supported by its members, but the payment of their dues must not be regarded as equivalent to or confused with the offerings of the people. Church dues can be paid at any time. They can be paid at the church office during the week or on Sunday.

Worship always implies an action or attitude towards God, and is never done in one's own interests, not even for one's self-improvement, edification or comfort. These personal reactions may be by-products, but they must never be sought as ends or aims of worship. Worship is the most unselfish act in which a human being can engage.

Now, what do we witness in many of our church services? At a given point in the service the proper officers or ushers of the church come forward and take up the "offering" as it is called. What does this consist of? If duplex envelopes are used it may represent a composite of monies for both local congregational and benevolent purposes. But very often the "offering" consists almost entirely of envelopes containing payments of church dues, and are intended to pay the minister's salary, the organist, the sexton, the heat and light and upkeep of the building. As such they are not an offering in reality. Consequently, the psychological effect upon the worshipper is unwholesome. If this is carried on over a period of years, from one generation to another, it will in a very silent and subtle manner dim the real and vital sense of an offering in the subconsciousness of the people, and unconsciously they will come to regard their own interests as primary in their religious activities. Thus, inadvertently we may confirm people in their selfish attitudes, even though we ostensibly pretend to build up their spiritual lives.

All Offerings Should Be for Benevolence

And now I shall come to the main thesis of my paper. I venture to propose that all offerings in the church, in all of its departments, in the Sunday School from the cradle roll to the Adult Bible Class, in the various societies and organizations of the congregation—that all offerings be devoted to benevolence.

Whenever the congregation, as a whole or in part, meets for worship, the offering must, inevitably, in the very nature of the case, be

for others and not for ourselves. The general budget of the church should provide for all its organizations. Sunday School supplies, periodicals, etc., should be paid out of a common congregational budget. This arrangement would be helpful along a number of lines. It would eliminate the wall of separation which too often rises up between the Sunday School and congregation, where the Sunday School sometimes become an *ecclesiola* in *ecclesia*.

It would have decided educational values. Under existing methods, despite our emphasis on Christian Education, we teach our people in most of our organizations and departments to give for themselves. In a few special and perchance spasmodic instances we ask them for an offering for benevolence. When the children in our Sunday Schools come into full membership of the Church we need not be surprised or disappointed when they but meagerly support the benevolent program of the Church—because the whole thing is something foreign to their thinking and training. Could not our children be taught that when they worship in Sunday School, as also in the church itself, such worship must be attended by an offering, a real offering unto the Lord? I believe that under such discipline and instruction there would arise a new generation of givers in our Church.

I further believe that this proposed scheme would shift the emphasis to where it legitimately belongs. In our zeal to raise money for Kingdom enterprises we have been disposed to place the emphasis too largely upon money. The Church is a great spiritual entity, whose chief concern should be spiritual values, but we have too frequently subordinated the spiritual to the material. We have become money-minded. The raising of money has become one of the principal activities of the Church. Money has been made the measure of all things. We gauge the strength and vitality of a congregation by the amount of money it raises. So strong and passionate has been this emphasis on money that our people have come to think of missions and other forms of Kingdom service as purely financial schemes. The causes themselves have been submerged in an apportionment. Can we not see how this materializes and secularizes our Church life and how eventually it must defeat the very purpose we seek to attain? Secularism is the arch heresy of the modern Church, but directly or indirectly we have fostered this spirit which we deplore and which we should correct.

Moreover, this proposed plan will help to restore the element of sacrifice in giving. Our present methods and devices make giving altogether too easy a matter. We try to save our people from the pains and agony which are involved in a sacrificial offering. We organize so as not to agonize. Smoothing and soothing the process smothers the power of giving. In giving, as in many other matters, we follow the line of least resistance. We make it easy for people to contribute nickels and dimes. The consequence is that we reap a crop of small givers, systematic though their giving may be. But we have not tapped the roots of benevolence. We have not stimulated to liberal giving. We have taken the "hurt" out of it, and the transaction becomes a bloodless affair.

"Without the shedding of blood there is no remission." The whole scheme of our religion is a covenant of blood. "The Lord had respect unto Abel and his offering but unto Cain and his offering he had no respect." And the writer to the Hebrews, interpreting this act, says: "By faith Abel offered unto God a more excellent sacrifice than Cain." The difference lay in a bloody and a bloodless offering. From that bloody sacrifice of Abel to the blood stained cross on Calvary the scarlet thread is woven through every warp and woof of our Christian faith. This central, cardinal fact of our religion must once more be ingraind into the consciousness of our people if we want them to become sacrificial as well as systematic givers.

Does It Work?

Does this new scheme work? Is it practical, or a Utopian dream? Has it been put into practice anywhere? The Reformed Church at New Knoxville, Ohio, is one of our strong and influential congregations. Its services are always largely attended, and all the offerings are devoted to benevolence. Church dues are paid at the convenience of the members at the office of the Treasurer who is a banker, and all offerings in the Church are for others. That congregation always overpays its apportionment, it liberally supports every legitimate cause in the Church, it contributes to missions, to our educational institutions, to our orphanages and Old Folks' Homes. It has furnished more than 40 men for the ministry and almost an equal number of ministers' wives, it has furnished four missionaries for the Foreign field and a large number of missionaries in the Home field, and always has a fund in reserve for worthy appeals that may be pre-

sented to it. Knowing the value of this practice they would not exchange it for any other that may be pursued by other congregations that can not boast of such a record.

The scheme which I am proposing implies a long process of spiritual training and discipline on the part of our people. Here is the real task of Christian Education. By every legitimate way our people must be taught in this matter. Among the 95 Theses which Luther nailed on the church door at Wittenberg there are ten which begin with the phrase: "Christians should be taught." Listen to this: "Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons." Or to this: "By a work of charity, charity increases, and the man becomes better, while by means of pardons, he does not become better, but only freer from punishment."

An Educational Process

So Christians today should be taught the real meaning and the vital significance of true and liberal giving. Here is where the true mission of Kingdom Service Committees, of Conferences and Seminars and Institutes comes into full play. Most of these activities have their uses, but their efforts should be directed towards the dynamics rather than the mechanics of this enterprise.

You will have noticed that I have not prescribed any specific methods whereby this proposed program may be carried into effect. The tithing system has been widely advocated, and where it is conscientiously followed it brings gratifying results. My plan does not set this system aside, it vitalizes it, it liberates it from any vestige of legalism that may cling to it. It lifts benevolent giving into the liberty of the children of God, and gives it a spontaneity that abounds in every grace of the spirit.

The systematic, week by week, method is likewise strongly advocated, as being both Scriptural and sufficient. My plan in no wise contemplates the doing away with systematic, proportionate giving. On the contrary, it encourages and supports it. The offerings at each service, if devoted to benevolence, become as regular and systematic as the services themselves. Moreover, the plan implies regular church attendance on the part of the people. If regularity in church attendance can be secured, then systematic and regular giving will inevitably follow.

The Kingdom Roll Call, or the Every Member Canvass, is generally regarded as indis-

pensable in providing for the budget both for congregational expenses and for benevolence. The Canvass aims at definite commitment and affords a gauge whereby to determine the proportions of the program to be undertaken by the Church. My plan does not propose to do away with such a Roll Call. But as at present conducted, the Every Member Canvass has become perfunctory, stereotyped. The Canvassers secure the pledges or subscriptions of the members, and let it go at that. There are far greater possibilities for good in the Canvass than have yet been disclosed. Canvassers must be well trained in an understanding of the program of the Church so that they may be able to interpret this program to the people on whom they call and seek to enlarge their vision and interest in the work of the Kingdom. In other words, the Kingdom Roll Call must become more of a spiritual than a financial affair.

An adequate program for benevolent support must therefore strike its roots way down in the life of our people. It involves a clear understanding of the primary objective of the Church, which is not financial, but the deepening and strengthening of the spiritual life of the people, so that out of this life may flow prayer and praise, adoration, church attendance, benevolence, and all the fruits of the spirit.

A subject of such far-reaching significance should constitute a part of the curriculum as taught in our Theological Seminaries. So far as I am able to ascertain from the courses of instruction offered in our Schools of Theology, there is scarcely a suggestion of anything bordering on this subject of benevolence. The main objective of our theological instruction appears to be a grounding of the student in doctrinal, historical, exegetical and homiletical material, for the avowed purpose of making great preachers or scholars out of our candidates for the ministry. Most of these young men experience a rude awakening when they are thrown into the maelstrom of an active ministry in a local congregation, when they are confronted by the strange ordeal of raising budgets for congregational and benevolent purposes. Almost immediately they are deluged with a flood of material from headquarters pertaining to the raising of the apportionment and other appeals for benevolence or for the general program of the Church. Certain new words and phrases now are flung at them. Budget, Apportionment, Kingdom Service, Kingdom Roll Call, Message Envelopes, Duplex Envelopes, Contingent Funds.

Now I submit that Prolegomena, Propae-
deutics, Hermeneutics, Homiletics, and the
whole gamut of theological studies pursued in
our Seminaries offer very little preparation for
this new phase of activity into which the new
minister has come. I claim that this phase
of work should receive due attention in our
Theological Seminaries. How to develop a
congregation in benevolent giving, how to
stimulate people in the cultivation of this
Christian grace is certainly something that
needs to be taught our young men who enter
the ministry.

The united Church is now facing a unique
opportunity in developing a new strategy for
the support of its benevolent work. But let us
get back to fundamental principles. "When
the burnt offering began then the song of the
Lord began also." When our people learn
what an offering really means and when they
will first of all consecrate themselves unto
the Lord, then will the means be available for
Kingdom enterprises and our people will expe-
rience the joy that comes through sacrificial
giving.

A Suggestive Survey

A SURVEY of any undertaking is signifi-
cant and suggestive. It reveals strength
or weakness and points the way of renewal
or remedy.

A survey of the progress of the 20,000 Club
for Home Missions reveals that some congre-
gations have raised their quota, some have
raised twice their quota and some few have
raised three times their quota. Quite a large
number have raised part of their quota and
others, over one half of our congregations,
have done nothing on this project to relieve
the Board and through the Board the mission-
aries. We are persuaded that there is not a
congregation that will not do something if
given an opportunity to meet this need. Open
the way!

Our "R" churches have contributed \$95,000
toward this project, or 47.5 per cent of the
\$200,000, which was the Board's debt in the
current account. The quota of each congre-
gation is a unit in this club equal to six per
cent of its membership.

Our survey reveals that Eastern Synod
raised 24.6 per cent of its quota; Potomac
Synod raised 34.1 per cent; Pittsburgh Synod
41.1 per cent; Ohio Synod 48.4 per cent;
Northwest Synod 67.6 per cent and Midwest
Synod 67.6 per cent.

If the whole church would have raised the
percentage of Eastern Synod we would have

\$49,200. The percentage of Potomac Synod
would have given the Board \$68,200. That
of Pittsburgh \$82,800. That of Ohio Synod
\$96,800. The percentage of Northwest Synod
would have raised in the whole church
\$135,200 and that of Midwest \$135,200.

The highest percentages raised by Classes
were: in Eastern Synod 83.8 per cent by Phila-
delphia; in Potomac 58 per cent by Mercers-
burg; in Pittsburgh 60.1 per cent by Alle-
gheny; in Ohio 81.2 per cent by West Ohio;
in Northwest 190.8 per cent by West Canada;
and in Midwest 191.7 per cent by Missouri-
Kansas.

These figures speak for themselves and show
where proportionate emphasis on participa-
tion would bring more than the desired re-
sults. That has been our appeal through the
Home Mission month of October to the Sun-
day Schools and congregations. Some have
responded so generously that they will find
satisfaction in doing more. Others that have
contributed something will want the joy of
reaching their quota and that largest group,
which has not responded, is challenged to
have a part in this worthy and helpful project.
NOW is the time to act.

The first mile has been run so willingly.
May not the second mile find urgency in the
Board's work and need?

JOHN C. HORNING, *Director.*

*Miss Elsa Adams, Stoutsville, Ohio, writes, "Enclosed find my remittance to THE OUT-
LOOK OF MISSIONS. I enjoy it very much and do not want to be without it."*

*"I do not want to miss a single issue. I enjoy reading THE OUTLOOK OF MISSIONS."
MRS. PAUL E. MCKEEHAN, Blain, Perry Co., Pa.*

Foreign Missions

JOHN H. POORMAN, EDITOR

Memorial Service for Dr. Schneder

A Memorial Service for Dr. David B. Schneder, who passed away in Sendai, Japan, on October 4th, will be held by the Board of Foreign Missions on Wednesday evening, November 16th, in Christ Reformed Church, Philadelphia, Rev. Aaron Tosh, pastor.

Dr. Schneder had the distinction of being the dean of all the Christian missionaries in the Japanese Empire, having served continuously from 1887 to 1938. For thirty-five years the efficient President of North Japan College, he was recognized as one of the leading educators of Japan.

He was born in Bowmansville, Pa., on

March 23rd, 1857, and was graduated from Franklin and Marshall College in 1880 and the Theological Seminary of the Reformed Church in 1883. His alma mater conferred the degree of Doctor of Divinity upon him in 1899, and Ursinus College conferred the degree of Doctor of Laws in 1924.

Dr. Schneder is survived by his widow, who was Anna Schoenberger, of Reading, Pa., and two daughters, Mrs. Alfred Ankeney, of Sendai, Japan, and Mrs. Caspar Burn, of Brooklyn, N. Y.

A fuller account of Dr. Schneder's life and work will appear in a subsequent issue.

One Hundredth Anniversary Celebration in Japan

ON September 28th, the Reformed Church missionaries now in Japan, gathered in annual session in the Mission business office in Sendai, held a formal celebration of the One Hundredth Anniversary of the organization of the Board of Foreign Missions of the Reformed Church in the U. S. Thirty-three missionaries were present.

Dr. C. D. Kriete, president of Miyagi College, led in the opening devotions. The hymn, "We come unto our fathers' God", 610 in the Reformed Church Hymnal, was sung. Acts 1:1 to 8 was read, and Dr. Kriete's prayer was one of devout thanksgiving and earnest re-consecration.

From this point, Dr. E. H. Zaugg, president of the Board of Trustees of North Japan College, presided. Hymn 607, "Faith of Our Fathers," was sung. In presenting Dr. David B. Schneder who was to give the Historical Address, Dr. Zaugg remarked that our group was favored above all others who may be celebrating the anniversary occasion this fall, because our speaker has himself been a part of this history as a missionary for over fifty years. (We did not know then that this was to be the last address that we should have the privilege of hearing from our honored and beloved Senior missionary.)

Dr. Schneder gave us a deeply interesting and informing sketch of the history of the Foreign Mission Board, its first organization in October, one hundred years ago, and its achievements through the years. He called our attention to the following facts: that the suggestion to organize a Board of Foreign Missions came from the members of the Home Mission Board, and that these Fathers in the Church immediately subscribed funds to begin the work; that our first missionary was the Rev. Benjamin Schneider, a member of the Reformed Church, who at first was in the care of the American Board, but afterwards under our Board, and who worked with ardent zeal and success for over 40 years in Turkey; that later our churches gave their contributions to the support of the Rev. Jacob Hauser and the Rev. Oscar Lohr in India; and that finally our Board opened our own Mission Station in Japan, appointing the Grings, then the Moores, the Hoys, and the Poorbaughs: in 1887 came the Schneders who have thus had over 50 years of continuous service. Mention was made of some of the outstanding events of this period:—the purchase of the old Buddhist temple and its grounds, providing a prominent corner for our first church, and also for the dormitory and brick recitation hall for the North Japan College and

Seminary; the first building of the Girls' School, the fire that destroyed it, and the subsequent buildings; the tragic robbery of Dr. Hoy which meant the loss of \$7,000, and his heroism in replacing it; the growing influence of our two schools and their enlargement; the expansion of our evangelistic work into many cities and towns; the transfer of the Hoys to China and the large work there started by them and by their associates. The faith and labors and sacrificial gifts of the home churches during these hundred years were recalled, and the consecration and sacrifice of many Japanese and Chinese collaborators. English and German copies of the Historic Manual of the Board of Foreign Missions, published in 1888, were presented to the Mission Library by Dr. Schneder.

Dr. Zaugg read for information the message of congratulation to be sent to the Board

by wireless, in the name of the Mission, and also a longer message with our good wishes to be sent by mail. Dr. Schneder then announced that under the inspiration of the preparations for this Hundredth Anniversary, Dr. Zaugg had composed the words and music of a hymn, and requested the composer to sing it for the Mission. This was an unexpected and unique contribution to our celebration: we were glad to hear Dr. Zaugg sing "Thy Kingdom Come" with its notable words and inspiring music. We understand that this new hymn is to be made available to church groups in the U. S. Prayers suitable to the Anniversary occasion were offered by Rev. Mr. Fesperman and by Dr. Kate Hansen. The benediction was pronounced by Dr. Paul L. Gerhard.

MARY E. GERHARD.

Program of the Centennial Service of the Board of Foreign Missions

Held in the First Reformed Church, Lancaster, Pa., October 5, 1938

Rev. C. E. Creitz, D.D.

President of the Board of Foreign Missions Presiding

ORGAN PRELUDE — "Evening Song"..... *Robert Schumann*

INVOCATION

HYMN — "Faith of Our Fathers, Living Still"

SCRIPTURE LESSON — The Gospel, Matthew 28: 16-20.

The Epistle, Romans 10: 1-15.

GLORIA PATRI

APOSTLES' CREED

PRAYER Rev. G. H. Gebhardt

Pastor of First Reformed Church, Philadelphia, Pa.

SOLO — "How Beautiful Upon the Mountains"..... *Harper*

Elsa Meiskey

ADDRESS — "The Century Past".....Rev. G. W. Richards, D.D.

President of the Theological Seminary, Lancaster, Pa.

ANTHEM — "Gloria in Excelsis" (arr. by Sykes)..... *Mozart*

"Pastoral Prayer" *Sykes*

The Choir of the Seminary

GREETINGS —

From the Pastors of the Church.....Rev. W. H. Bollman, D.D.

Pastor of First Reformed Church, Lancaster, Pa.

From the Laymen of the Church.....Elder H. C. Heckerman

Vice-President, Board of Foreign Missions, Bedford, Pa.

From the Women of the Church.....Mrs. L. L. Anewalt

Board Representative of the Woman's Missionary Society, Allentown, Pa.

From the Missionaries of the Church.....Mrs. P. V. Taylor

Central China College, Wuchang, China

ADDRESS — "The Century Coming".....Rev. A. V. Casselman, D.D.

Secretary of the Board of Foreign Missions

LORD'S PRAYER

HYMN — "Christ for the World We Sing"

BENEDICTION

ORGAN POSTLUDE "Allegro".....*Felix Borowski*

Prayer at Centennial Celebration of Board of Foreign Missions

(Following the *Apostles' Creed*)

THUS uniting our hearts and our voices in this ancient and historic profession of our Faith, our Heavenly Father, we would link ourselves anew with the ages that have gone before and with the peoples of every race and nation!

"Oh where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same!

"Unshaken as eternal hills,
Immovable she stands—
A mountain that shall fill the earth,
A House not made with hands!"

We bless Thee, O God, for Thy Church Universal, and for Thy prospering grace that has accompanied the preaching and the teaching of the Gospel ever since Thy Son, our Saviour, sent out His own apostles to carry the glad tidings of salvation to every creature. Especially would we thank Thee, tonight, for our own beloved Zion and for the Century of Foreign Missions which we are privileged to celebrate in this significant service! We thank Thee for the Board under whose faith and administrative zeal this work has been carried forward, for all the officers and members, and particularly for all the consecrated Missionaries who have served Thee and Thy Kingdom through these one hundred years, and have thus helped to make this celebration possible. For what Thou hast wrought through Thy servants in the past we would give Thee all the glory, honor and thanksgiving. But we would also ask for a vision of even greater usefulness for the future years, beseeching Thee so to lead us, as a Church and as a Board, that we may build wisely and well upon the foundations so securely laid, thus far, in Japan, China, and Iraq, and also in India and Honduras with our Evangelical brethren who are now one of us. Forgive us, O Lord, wherein we have failed to fulfill our opportunities of building Thy Kingdom, in the past, and graciously lead us by Thy Spirit that we may

more faithfully serve Thee in the years to come!

Hear, we beseech Thee, O God, the prayers of all Thy people, and look down with tender compassion upon the multitudes who are still as sheep without a Shepherd, and upon fields even now white unto harvest! Bless our missionaries whose thoughts are turned, we know, toward this place tonight. Grant unto them, by the telepathy of Thy Holy Spirit, a great wave of human re-enforcement and of divine power coming out of this service and out of all our intercessions for each one of Thy servants in these strenuous and soul-trying times. Bless this service to the end that it may be the means of sending forth more laborers into Thy harvest and of challenging the whole church to be fellow-workers with them through prayer, and interest, and offerings, that all of us may rejoice together in the Eternal Harvest!

"O Thou King eternal, immortal, invisible, the only wise God, our Saviour, hasten, we beseech Thee, the coming of Thy Kingdom upon earth and draw the whole world of mankind into willing obedience to Thy blessed Reign. Bring low every power that is exalted against our Lord, Jesus Christ; cast out all evil, selfishness and sin which cause dissension and war among the nations, and let Thy Spirit rule the hearts of men in righteousness and love! Restore the desolations of former days, O God! Rejoice the wilderness with Thy beauty and make glad the city with Thy law! Establish every work, at home and abroad, that is founded upon Truth, Justice, and Mercy, and fulfill all the good hopes and spiritual desires of Thy people. Manifest Thy will, Almighty Father, in the Brotherhood of man and bring in the Day of universal Peace, through the power of the Gospel of the Prince of Peace."

We pray in the Name and for the sake of Him, Whose Kingdom is our hearts' desire, and Who is the one and only Hope of the World, even Jesus Christ, our Redeemer and Lord. Amen.

—GERARD H. GEBHARDT.

"THE OUTLOOK OF MISSIONS *has become an indispensable monthly source of information to me, so I am sending a dollar to pay for another year's subscription.*"

MRS. ELLA N. NICODEMUS, Berkeley, Calif.

A Letter from Missionary Hartman

Yungsui, Hunan, China,
July 24, 1938.

Dear Friends:

We are home again after three weeks in Yuanling. We left here at the end of June in order to attend the Mission meeting which was to have started with the Communion service on July 3. But we began just a week later and carried through until July 19. The folks coming from Yoyang could not get on the regular buses because they are all signed up for two months ahead. Finally they found a way on a small truck belonging to the medical unit of the League of Nations. The head doctor for this section has rented one of our foreign residences at Yuanling and was sending up a few things so four of our persons got on. But they had a wreck and while no one was seriously injured two were bruised and scratched badly. Lucile had been able to get on a large truck with a party of medical students passing through Yuanling. Rev. Edwin Beck had just arrived from the United States.

These are very busy days at Yuanling and one scarcely recognizes the place. It is fast becoming a large important city with many of the government bureaus moving there, also a number of colleges. Some of the colleges are moving farther into the interior this summer. One sees people from all sections of China there. Large numbers of fleeing people were coming in every day since Hankow and Changsha are no longer considered safe places. Our Mission was preparing a place to care for 250 refugees besides places for many Christian ministers and families who were or had already arrived. There is drilling of soldiers from morning to night even the women have been given regular drill. These are sure feverish days for people of central China. The Y. W. C. A. of Changsha has taken over one of the street chapels in Yuanling and will move their work or at

least a part of it there. About 400 orphan children were to pass through Yuanling soon after we left.

Mrs. Bucher of our Mission at Yuanling and Miss Mary Myers of Yoyang came along up with us last Thursday for a little rest and visit. It is the first either one of them has ever been here. Lucile is also here with us for the summer. If the war conditions make her return impossible to Yoyang she will be here this coming year. So it is quite an excitement to have four foreign ladies walk down the street all at one time.

A man has arrived to open a branch Provincial Bank here so we feel we are stepping up in the world. They have several banks at Yuanling now. Conditions through the country districts here are still very bad and robbing is going on continually. Just now a large group (300) former robbers are in town having turned over to the government and expecting to enter the army. We hope they do and are shipped down river for training.

It was very dry while we were gone and many of the garden vegetables practically dried up but there was a wonderful rain yesterday so the world looks a lot brighter to many people now. Prospects for a good rice crop are still bright and it is certainly fine during these war days. Since exchange had gone up so on the U. S. dollar the prices on canned goods look startling. Fortunately I don't care for coffee or butter so that helps out in our buying. If Hankow falls to the Japanese we will have more difficulty than ever to get foreign supplies but a way will open up. We are fairly well supplied now with milk, butter and coffee. Part of it is still on the way coming but I think it is all past the danger zone. Very few refugees have come up this far yet but I rather expect some to come a little later especially to Paotsing since they can get there by boat which is less expensive than the bus.

WARD HARTMAN.

FOR YOUR CHURCH FRIEND — GIFT SUBSCRIPTION TO THE OUTLOOK OF MISSIONS

December issue in attractive wrapper, gift card bearing name of giver sent directly to your friend, subscription beginning with January, 1939. Final date for the above will be December 15.

This Teacher Likes Fishing

By OLIVE M. BUCHER, Yuanling, Hunan, China

HE bowed to me yesterday, out in my garden, over an armful of flower plants and a tiny basket of slips, smiling happily as he called, "Thank you. Goodby." Mr. Sie is very fond of flowers. He has a vegetable garden, but near his door is a plot of flowers where I saw bright chrysanthemums in the fall.

Mr. Sie is the private teacher of some of us missionaries, and looks quite dignified as he reads Luke to me in Chinese, a few characters at a time so that I may repeat the words after him. He also looks dignified, when, as a deacon in the Church, he makes the announcements for the week, or assists in carrying the collection to the altar. However, Mr. Sie can lay aside his dignity with his long gown and thoroughly enjoy the great out-of-doors.

He likes to carry his thrush in its cage to a wooded place, put the cage in a tree and hear the bird sing beautifully with the other birds.

It is the Yuan River, however, reflecting the pagoda, temples, blossoming trees, yellow mustard-flowered fields or the gay red and yellow of autumn leaves that calls Mr. Sie oftenest at recreation time. Sometimes it is in the day and sometimes it is when the water is turned to silver and deep shadows by a southern moon that he sits quietly in a boat and fishes. He uses a line and reel.

"My older boy likes to go with me sometimes and watch me fish," he told me. Hungshan (Great Reward) is the older of two sons.

"Do you sometimes catch large fish?" I asked Mr. Sie.

"I caught one weighing nine and one-half gin (about 15 pounds) three years ago. Sometimes I wait two hours in one place without catching anything, but once I caught three large fish in half an hour."

Twenty or more years ago, I knew Mr. Sie as Sie Yuen-yu, a student in our school. He graduated from our Senior Middle School in 1921. He grew up in our school, studied the Bible under Mr. Bucher and joined the church two years before he graduated. It seems a

little strange, sometimes, to see the children of these former students growing up, some of them also in our schools. Little Hung-hsun (Great Power), Mr. Sie's younger son is in our Primary School, and his daughter, Hung-yin (Great Heroine) is in the Chenteh kindergarten.

It seems a little strange, too, to have as my teacher, a former pupil. He used to look to us for help. Now I often tell him about my annoyances and troubles, because he is so kindly sympathetic.

The East and the West have taken turns teaching and helping each other before, and I believe that they will continue to do so for a long time.



MR. SIE YUEN-YU WITH ROD AND REEL BY
THE YUAN RIVER

An Eleventh Hour Conversion

By MISS A. KATHARINE ZIERDT, Yuanling, Hunan, China

A YOUNG man holding a teaching fellowship in the National School of Political Science, formerly in Nanking but now in Yuanling, was brought to Abounding Grace

Hospital in a serious condition. An operation for removal of the ruptured appendix was delayed for two days while permission was sought and his wife summoned. Mrs. Hsu

was informed of the danger which threatened her husband's life and, being an earnest Christian, became concerned for his soul. Mr. Hsu, a confessed believer, had not taken the time out of his busy life to follow a course of instruction and unite with the church. Now repenting of his procrastination, Mrs. Hsu urged him to pray and in answer he saw the Lord open the Gates of Heaven for him. "I prayed all day and am now as peaceful and contented as a little child," he told the missionary pastor from whom he received baptism. The native Christian doctors and missionary nurse present noted the joy in Mrs. Hsu's face and the ring of sincerity in Mr. Hsu's voice as he answered, "I believe," to the questions asked.

Prayer sustained Mrs. Hsu through their last hours together and after the service held in the hospital chapel she told, with triumphant faith, the facts of her husband's conversion and dedicated her life anew to the service of the Lord.

After the casket was lowered into the open grave in the Christian Cemetery on Resurrection Hill, Mrs. Hsu caressed handfuls of earth and let it fall lovingly on the casket beneath, her face expressing, "Oh, death, where is thy sting, O grave where is thy victory?"

Mr. Hsu is buried, Mrs. Hsu has left Yuanling, but the influence of their faith and witness abides in the hearts of medical workers, Christian school-mates and friends.

A Year's Work in Yoro, Honduras

By MRS. LINA ANDRES

WE HAVE now completed four years of work in Yoro. During this period of service we have grown very fond of the people in this inland province and have learned to understand their needs which are quite different from the needs of those living in the coastal areas. It is true that Yoro is but a small town and for that reason one soon shares the joys and sorrows of one's neighbors, particularly if one has the opportunity to enter their homes freely at all times as does the missionary.

During the past year we placed special emphasis on personal work. Two hundred and thirty visits were made in the homes of the people, not so much for purposes of treating the sick as rather to carry the Gospel Message to them. It is our experience, and I suppose it is the experience of missionaries in other lands, that people value the medicine with which we supply them in times of illness more than the Gospel Message which we try to commend to them. Here in Yoro we have two physicians and two druggists, which is rather a distinction for so small a town in the interior of a country. Furthermore we are forbidden by the laws of the country to prescribe medicine to the sick. We may, however, give advice and bandage up the wounds of the people without anyone interfering with us.

During the course of the past year one hundred and ten sick people were treated. These came from quite a number of different villages and towns. I also attended twelve

mothers when their babies were born. My last case of this kind was rather a complicated one and happened in the month of September. On the day following I, myself, took ill so that I was compelled to drop all activities for a number of months. A younger woman of the town has been an apt pupil of the physician of Yoro and is quite certain that she is as capable as the white missionary lady in treating obstetrical cases. It is interesting to note that since she is a teacher in the school of Yoro any day that she is called out on a case the school is closed for the day. That is, of course, possible only in a country like Honduras. The number of patients whom I treated this year is smaller than last year, due to my long period of illness and the long journeys we took for evangelistic purposes.

In February we attended the convention of missionaries in San Pedro and in June we visited our former missionary station in the Department of Olancho. The month of September I had to spend in the hospital at Tela and after my return to Yoro an abscess developed which caused much interference in my activities. In December God graciously brought me a full recovery and permitted me to engage in all of the activities of the happy Christmas season.

The people of Yoro awaited the coming of Christmas with great eagerness. As in other years we had prepared a very interesting Christmas program which our Sunday School pupils carried out. The beautiful and well-trimmed pine tree, the recitations of the chil-

dren, the old familiar Christmas hymns and the beautiful Christmas story with its angels and shepherds, which was portrayed by the children in a very interesting fashion, brought together a great many people who would otherwise never have paid a visit to our chapel. The program was very well carried out, everyone did the jobs they were capable of and the weather was favorable. The day previous the weather had been very cold and wet.

During the last months of the year our attendance in Sunday School showed a very fine increase so that new classes had to be formed. It is a real joy to notice the interest of the children and the keen attention they pay to the Bible stories that are talked of. At the end of the year we gave out little prizes to those who had been faithful in their attendance at Sunday School. This year the prizes consisted of pencil boxes, a present which created much interest for no one had ever seen

anything like a pencil box before. Naturally presents such as these gave real pleasure. Some of the parents are really desirous that the children should come to Sunday School regularly. One father, who was in jail for manslaughter and is still a drunkard, never fails to send his four children to Sunday School. It is our prayer that the father too may come to the house of God and be converted.

While we are drawing quite a number of children, it is true that many more ought really to participate, for Yoro has a great many children who have need of the Gospel.

The new year will bring changes in the personnel of the Yoro station. Our own furlough begins early in the year and our place will be taken by other missionaries. It is our hope and prayer that the young congregation in Yoro will steadily progress and bring a real blessing for the people of this town.

Grandpa Gung Gives Away His Wine Jug

By MISS MINERVA S. WEIL, Yuanling, Hunan, China

TWO years ago a tall man by the name of Gung was introduced by a relative to serve our household as gardener, water carrier and errand boy. He was then nearly fifty and found his work as boat hand in all kinds of weather a bit hard, so he appreciated a steady job in the city. He is faithfulness personified and has endeared himself to many of our friends and co-workers of all classes, either through service gladly rendered or by some questions asked of the educated class.

While carrying an invitation to dinner to Principal Yang, he said, "Mr. Yang, I know Confucius invented our Chinese character writing. Can you tell me, did he also invent this 'turn in, turn out' writing of the foreigners?" He was told with a smile that he did not. Gung added, "And you can write that, too."

If he finds a character he doesn't know during morning prayers, he must find out what it is before he can go ahead with his daily work.

But Grandpa Gung likes his wine and plenty of it. He has often promised not to touch the stuff again and he meant to keep his promise but couldn't. His own daughter asked us to keep back \$2.00 of his monthly

wages so he would have something saved in case of sickness or death. Our cook who is a relative is his bank.

Even on the reduced amount he kept on drinking.

Last Saturday evening, old Den Po Po, in whose court he lives, was telling him what it has meant to her to be a Christian. That night in a dream a man much taller even than he stood by his side and said firmly, "You drink wine—you deceive Miss Weil." In the morning he took the wine jug with a little left-over wine and gave it away. When told he might use the jug as a tea-oil container, he replied that he didn't wish to see the jug anymore.

In telling me about it, he said, "HIS word strikes down deep." We would say, "hits the spot."

We are reminded of Heb. 4:12. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

"I sincerely appreciate the continuance of your good magazine."

S. ELIZABETH CORT, Maquoketa, Iowa.

Men and Missions

JOHN M. G. DARMS, EDITOR

After the Convention — What?

Something should have happened to our men at our Churchmen's Convention at Harrisburg, something important and decisive in their lives. They have answered the question to themselves: "What Christ Means to Me." Certainly they had presented to them in the magnificent addresses of Doctors Casselman, Schaeffer, Mackay, Lampe, Leinbach, Haar, Hart, Goebel, Paisley, Homrighausen, and others, a picture of the Kingdom and the strong challenge of Christ to have a share in it.

As the disciples of Christ left Olivet with responsibilities of witnessing for Christ and sowing the seed of the Word of God, of good will and peace, into the hearts of men, so the men of Harrisburg have been challenged by the living Christ to have a share, a larger share, a more respectable share in the building of the Kingdom and in the work of our Church.

Once and for all, criticism of the missionary enterprise must stop and men must begin to take a constructive part in the missionary enterprise. This is possible through daily prayer, earnest prayer and no churchman who has been at Harrisburg will want to neglect prayer in his life. It is possible through a sympathetic attitude towards Missions, more sympathy than we have had, with less of criticism and more of helpfulness and sharing in it. The hearts of our Board leaders and missionary leaders need to be strengthened and encouraged and they need to know that they do not stand alone in their arduous work, but that the men of the Church march forward with them in an advance move in the missionary enterprise.

This can be done through the larger financial support of Missions, even to the point of having individual men assume responsibility for the support of a single missionary or mission station. When once one of our laymen, whom God has blessed and is blessing, will set the example of giving in large proportion for the work of Missions, multitudes will follow in his steps and give in larger sums and in a larger, happier spirit than they have heretofore.

What we need now, after Harrisburg, is an example; who will set it?—for big things in the work of Missions.

Possibly all men can share in missionary giving more largely even with an abbreviated income. Statistics show that though the government allows 15% exemption on incomes for benevolences, that not more than 3% are really claimed; where are the 12% that even the government expects us to give for benevolences, a part of which should be given for Christian Missions?

What is more, *this* should have happened at Harrisburg, that the hearts of our men should have opened more fully to Christ Himself, to the holding of His spirit in their lives, to the satisfying of their souls in His word, to the consecration of their all to His cause. If the men of Harrisburg will let Christ mean something to them, they will mean something more to Him and to His work.

From this day on then, let us be encouraged to go forward with a happier spirit, giving the Boards and Missionary Leaders the assurance that the men of the Church are with them even to the last man, in giving support to the program of Christ, to making effective the gospel of love and peace and good will in the hearts of men in America and in all the world.

Dead Within

America would be *dead within without the growing life of the home mission enterprise*. In fact, we have almost reached such a point in our life through spiritual indifference and paganism, where we are dead within. You cannot preserve religion and kill it at the same time. You cannot worship God and ignore Him in the same life. Home Missions *makes God central* in the life of people and communities and in the country. It cleans up the underbrush which clogs the life of the woods and gives the soul a breath, which makes it take in the whole world in a Christian fellowship.

The CCC has done a noble work in many spheres. Wherever the men have gone into native woods and spent some time in clearing up the dead wood, cutting the dead twigs from the trees, pulling up the dead lumber, they have not only decreased fire hazards and prevented decay, but they have opened the way for an inrush of free air and light and life to the woods itself. Just like that, it's

(Continued on Third Cover Page)

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

"We give Thee but Thine own, Whate'er the gift may be—"

So many loving lips are breathing this simple thanksgiving prayer, since this golden season of gathered harvests and of stored provisions brings to all God's children a renewed realization of His amazing goodness and loving-kindness. Oh, let us try to thank Him ENOUGH! Let us come this year bringing thank offerings WORTHY of these abundant blessings!

I trust every Society, W. M. S., G. M. G. and Mission Band of our organization is planning a most impressive Ingathering Service, and that every thank-offering box holder will find upon that occasion a very special, personal joy, as she places upon the altar this handful of consecrated coins which represent her daily "thank you" to her Heavenly Father.

Affectionately,

ERMA N. TRESTON,

Secretary of Thank Offering.

"Try Giving Yourself Away"

AS a people, we are again looking eagerly to the coming month—the Christmas month—well named "the Giving Month," for if ever we are moved to share with others, the desire will surely be kindled by The Spirit of Christmas abroad in the world. During this time, more than any other, we seek means of showing our love; we send messages with verses and pictures as artists may dream them; we purchase gifts, fashioned by craftsmen, quite unknown, yet able to put beauty into things we use; we have seals and ribbons, wrappings of crimson, green and gold—all for the sake of what the gift shall express.

Two thousand years ago we received a gift, a gift of love, when a babe was born in far away Bethlehem. The coming of that perfect love into human life is an event that cannot be fathomed or understood with the limited resources of the human mind; but its power to completely transform human life, has been active through the centuries. We, as Christian women, have enjoyed the experience

of Christmas in our lives—but how essential that we share this experience, so that each one of God's children may come to understand that Christmas is not merely a day for celebration, but a life to live. So let us not limit our giving to parcels, but rather try to give ourselves away in the interest of our Church and the organizations through which we work that through them we may give ourselves to all the world. . . . Did you ever try giving yourself away?

I wonder whether *giving ourselves* to the interests of our missionary societies would not quicken their growth and activity. Suppose each one would give herself to the development of her own society! What would happen? The gift of successful giving requires steady cultivation. To most persons, money is the easiest thing to give—yet, in my judgment, I feel that it gives the least of satisfaction to the giver. Ralph Waldo Emerson spoke truly and wisely when he wrote, "The only gift is a portion of thyself."

As women, what have we to give to our Church organizations? Some have time, some energy, some skill, some ideas, while others have special talents. However, all of us can give away appreciation, understanding, encouragement, friendliness, sympathy. And note this, not one of these calls for the expenditure of money. Let each of us major where we are "long" and fill in the rest. The present is our great opportunity to give ourselves away. The new organization to which we aspire looms before the womanhood of the Church. We have, in the "R" group more than 100,000 women who need to know about the women's work and be helped toward fuller participation in the program of the denomination of which they are a part. Let us do all we can to help them to a vision of united service. . . . Give ourselves away to the things of the Kingdom, because those who have experienced will testify to the pleasure and satisfaction which comes in large measure to those who give themselves as Christ gave Himself.

On this next Christmas morn, as we are happy in the love and affection which has come to us because the Father gave His Son to the world, let us show our appreciation by a willingness to share this love with the needy world. In a few months we shall be in the midst of a practicable application of giving ourselves in "get acquainted meetings," when all the women in all the classical societies shall look forward to the Merger Meeting in November, 1939. We trust the women of the "E" group will appreciate what we have done, and we will have the same opportunity. Appreciation is one of the most acceptable forms in giving one's self away and costs no money. Let us give it to our missionaries, our Church leaders, our Board members—will you not try "giving yourself away" through this channel of helpfulness? The pleasure, joy and happiness that will come to you will more than compensate for the efforts you have made.

"It is more blessed to give than to receive."
Try it.

HILDEGARDE ALICE LEICH.

The Indian Peasant in His Village Life

Nine out of ten Indians are peasants. They constitute the real India.

LIfe in the villages flows happily enough. At some seasons of the year work on the holdings is extremely arduous; at other times, between the gathering of one crop and the preparation of the soil for the next, there is leisure and to spare. Marriages and other ceremonies make a welcome break in the routine of existence, and in India the male onlookers appear to get as much interest and amusement out of a wedding as do the ladies nearer home. Faction quarrels and litigation are fertile sources of rumor and debate, and if other subjects flag, there always remain the burning questions of produce prices and land revenue assessment to fall back upon.

Child life in the countryside is happy and carefree. Children innumerable, as a rule fairly well nourished, and much adored by their doting parents, entertain themselves in much the same fashion as do the children of other countries. Wild nature is close about them. The grey brothers of the wolf pack lurk in the jungle shadows, quick to seize any calf that becomes separated from the herd, while "Sheer Khan", the striped one, the

killer, claims nightly his victims. Nor does a moon pass but Nag the cobra bites the dust, with Rikki-Tikki-Tavi, the mongoose, holding fast to the back of his neck.

As it was, so it is. The hot sun burns in a cloudless sky, and drives his scorching rays through man and beast, while the note of the coppersmith bird floats through the shimmering air. The day wanes, the women make their shy way to the village well-head, pausing for a moment to discuss the latest news before carrying home their water-vessels. A dust cloud marks the approach to their secure night quarters of the village herds of cattle and goats. The greybeards of the village close their long parliament beneath the village tree and disperse to their evening meal. Night, sudden and twilightless, falls upon the village. Here and there lamps glimmer through the scented darkness. A jackal howls and is answered by his kind from all quarters of the compass. A string of carts that have carried the produce of the fields to the distant market town comes creaking along the rut-furrowed road, the bullock bells jangling, the



PAUSING TO DISCUSS THE LATEST NEWS, AT THE VILLAGE WELL-HEAD

drivers crooning some age-old love song. . .

That is India, and let those who do not know her be warned in time, for once she gets into the blood you can never drive her out. There, in the sleeping village, let us leave our friends, the peasantry of India.

And we, their fellow men and fellow subjects, should think kindly of them, for in truth they are very gallant gentlemen.

Lord Linlithgow

*Chairman, Royal Commission on
Agriculture in India.*

Three Names in "The New Patriotism"

VERY convenient little handbooks—the "Who's Who"—our present way of saying, these people have achieved beyond the average in their field of service. A good idea and a contagious one. See how these handbooks have multiplied! However, I have never seen a "Who's Who" in the Promotion of Peace.

From the maze of Peace societies, organizations, fellowships, councils, groups, etc., there comes forth a small army of men and women promoters. (Therein lies a danger.) From the long line I could select a number whose work would merit our careful attention but that would defeat the purpose in mind. I feel that we should build up, each one for herself, a "Who's Who" in Peace Promotion. As a beginning, let me suggest three persons. If we get no further, let us know these as well as the movie habitue knows his stage favorites. I have selected these, not so much for the work they have achieved as for the personalities which have gone into charting ways through which others may enter with them into work.

Personally, and as a Woman's Missionary Society, we have committed ourselves to outlaw war and give ourselves to ways of life which lead to world peace. For the thinking

which led to the commitments and the forms in which they were made, we are largely indebted to the three women I shall name—Florence Brewer Boeckel, Carrie Chapman Catt, Estelle M. Sternberger. These names should be familiar: on the tips of our tongues! Let's begin with Estelle M. Sternberger, talk about her "World Peaceways" advertisements. In 1936, these advertisements (color and black and white) appeared in 232 magazines and newspapers—papers with large circulations—18,000,000 or more! Let me suggest to you my game of solitaire—watching for "World Peaceway, Inc." advertisements and noting where I see them. (This month I have but one magazine with the advertisement. That is a full back page on the Christian Century.) The name of Carrie Chapman Catt is a familiar one. Her marvelous gift for organization gave to the women of America "The Conference on the Cause and Cure of War"—a clearing house for the 6,000,000 women in the various peace organizations in the country. Few women have been accorded such generous newspaper publicity; few women have made more thrilling appeals for peace than has Carrie Chapman Catt, retired chairman of "The Conference on the Cause and Cure of War." To

our readers we bring her successor, Josephine Schain. Of the third woman in today's list, Florence Brewer Boeckel, someone says "perhaps one of the best minds in the whole Peace Movement." A thumb-nail biography: Vassar as background, a charming personality, a conviction for peace. She is the first "peace" columnist, with at least fifty newspapers using her copy. As members of the

Woman's Missionary Society, our first acquaintance with Mrs. Boeckel came through The Reading Course in 1931, with "The Turn Toward Peace." . . . Someone asks, "Who are some of the women leaders in the Peace Movement?" We know three. If we know no others well, let us be informed on what these three are doing to promote *The New Patriotism—Peace*.

Recent Trends In Legislation

"The essence of democracy is found in the right and duty of citizens to participate in the political control of the nation."

CHURCH women are keenly aware of the fact that many practices and laws of the state and nation hinder, or completely destroy, the work they attempt, whether that work is with the underprivileged groups at home or abroad. The Council of Women for Home Missions is endeavoring to meet these problems in various ways. They know that changes in existing laws are frequently necessary for the success of their work and therefore, they sponsor a legislative program. Besides the peace program, they supported legislation during the seventy-fifth Congress which would abolish Lynching, regulate Child Labor, revise the Food and Drug Act, and abolish Block-booking and Blind-selling of Motion Pictures. This work was done in conjunction with other women's organizations. We give a brief report on some of these measures.

The Anti-lynching Bill passed the House, April 15, 1937, after seven hours of bitter debate, by a vote of 277 to 119. Representatives of the Young Women's Christian Association, Council of Jewish Women and Council of Women for Home Missions appeared at the hearing before the House Judiciary Committee in support of the principle of Federal Anti-lynching legislation. The bill came up in the Senate according to previous agreement on January 6, 1938. Approximately a month of legislative time was consumed in a filibuster to keep it from coming to a vote. It was finally laid aside for other legislation. Its opponents claim that it is an invasion of states rights by the federal government. The interest shown in this legislation seems to make state authorities more diligent in their efforts to prevent lynchings. It is expected that a similar bill will be introduced at the next session. Some southern church women strongly favor this type of legislation and their support has been especially valuable.

The fourteen women's organizations which had worked for five years for revision of the Food, Drugs and Cosmetics Act, felt the fruits of victory when a satisfactory bill was passed in the closing days of Congress. This consumer legislation establishes control over cosmetics which may contain poisonous ingredients unless so labeled, food that is artificially colored or contains chemical preservatives, the addition of poison to food, care in sanitary production of food, labeling of special dietary foods as to their exact content and habit-forming drugs are a few of its numerous provisions. In these respects it is considered an improvement over the old Wiley Food and Drug Act of 1906, but the section of the old law which classified alcohol with other narcotic drugs and required the labels to show the quantity and proportion of ingredients is omitted in the new act.

After ten years of continuous work by twenty-nine national organizations, religious, educational, labor, farm, and patriotic, a vote on a motion picture bill was taken on May 17, 1938, and the bill to Abolish Block-booking and Blind-selling of Motion Pictures was passed by the Senate. The House Committee on Interstate and Foreign Commerce tabled the bill claiming there was not time for it to pass the House before adjournment. Introduction of the bill into the Senate next session has been assured. Sponsors of this legislation should be encouraged over the action of the Senate and are urged to continue active support of this measure which will go far toward allowing community freedom in the choice of pictures shown in their theatres.

On July 20th, the United States Department of Justice filed suit against the "Big 8" under the Sherman Anti-trust Law. The government enumerates the case against the movie producers as a "series of harsh, onerous and unfair trade practices", among which are:

Block-booking; forcing of short subjects and newsreels; arbitrary designation of play dates; protection; over-buying; arbitrary, unconscionable and discriminatory film rentals." This case will probably be tried within the next three or four months. Continued pressure on the Neely Bill will have a tendency to bring about action either by the courts or Congress which will stop present dictated trade practices. In the meantime, those seeking action should not permit the industry's million dollar advertising campaign or other methods of diverting attention from the main issue, to impede action on the Neely Bill. The outcome of this court action will be watched with much interest. In the meantime there must be continued efforts for control through legislation, and the public must be on their guard against pious promises from the industry.

The record of this Congress with respect to liquor legislation was not as wet as its predecessors have been and it sometimes seemed aware of the growing public dissatisfaction with conditions regarding the use of alcohol.

The Senate Committee on Post Offices and Post Roads declined to report a bill passed by the House which would have legalized sending samples of liquor through the mail, into any state where possession was not unlawful. This would have permitted mailing as much as eight ounces of liquor, unsolicited, to anyone, including minors.

The Federal Trade Commission Act, amended for the first time since its enactment in 1914, should afford better means of suppressing false advertising of malt liquors.

Legislation which would have afforded protection for dry states against importation of liquor, failed because of inability to secure a vote in the closing hours of Congress.

Laws effecting the sale of liquor to Indians were strengthened and an effort of the Bartenders' Union to have hard liquor sold over the lunch counters in the District of Columbia, was defeated, being opposed by both wets and dries.

A small arms bill was passed and should help to prevent the free and easy way anyone may obtain firearms.

There are both gains and losses to be reported in legislation relating to foreign affairs and war and peace. It's no news to say that this Congress made the largest appropriations ever made in peace time for the military branches of the government. Some of

the things we will get for this grand total of \$2,137,245,757.00 are forty-six combat vessels and twenty-six auxiliary vessels, increase of the Naval Reserve Officers Training Corps in schools and colleges, reorganization of the Naval and Marine Corps Reserve, increased mechanization of the Army, bigger and better coastal and anti-aircraft defense, and over 2000 additional Army officers and 40,000 men.

However, consideration of the super-navy bill was delayed at least four weeks beyond the plans of its supporters. First, the opponents asked for an opportunity to present their case. This was allowed, with provision that there should be no time for questioning by the committee. However, after Dr. Charles A. Beard had presented his reasons for opposing the increase, a few members of the committee insisted the same opportunity be given to get the views of the opposition as had been given to the supporters. From this a most enlightening minority report, signed by Brewster of Maine, Church of Illinois, Cole of New York, and Shannon of Missouri, was presented and later, printed.

After being reported to the House it was again fully discussed, and passed by a vote of 294 to 100. This record vote, with one-fourth opposing it, is a real gain over a few short years ago when not more than twenty-five members were on the floor when military appropriation bills were being considered and passed after about two hours of discussion.

The Trade Agreements Program was extended for three years. There are eighteen such agreements in force and four more being negotiated. The effect of these in stimulating foreign trade is believed, by many, to be a great stimulus to world peace.

Eight treaties and conventions with Latin America were ratified without opposition. These pacts will help understanding in the Western Hemisphere by helping economic cooperation and providing for consultation among the American Republics.

It is hoped that these tiny sketches of work done by our national legislative body may serve to emphasize two things; first, the long time and great effort required to effect some of these very desirable changes; and second, the necessity for church people to realize that "the essence of democracy is found in the right and duty of citizens to participate in the political control of the nation." To do this patience is essential. "Patience does not mean less determination and courage, but

more. One needs not only the courage of adventure but the cosmic courage which we call faith: courage to go against and beyond his contemporaries, to endure opprobrium and ostracism, as 'seeing the invisible' which

may not become actual for another generation."

SINA HODGIN STANTON,
*Chairman, Legislative Committee of the
Council of Women for Home Missions.*

District Synodical Conventions

FOR convenience of reference we give a digest of the District Synodical Conventions as they carried into their respective areas the challenges and inspirations of the 50th Anniversary Convention and formulated plans by which the missionary societies in their Synods might know more fully the reasons for their being missionary societies. Beginning with Potomac Synodical Society and concluding with the Synodical Society of the Northwest, it appears to the observer that many able young women are taking upon their shoulders the mantle of those who had felt themselves called to service in the years when Woman's Missionary Societies were new ventures. In a definite sense we again are called to think "organization."

Potomac. Hood College, Frederick, Md., June 13-15. President, Mrs. Paul D. Yoder. Convention theme: "Christian Efficiency a Modern Necessity." Program included messages from the following: Miss Carrie M. Kerschner, Mrs. Paul V. Taylor, Mrs. Milton Lang, Dr. Charles E. Schaeffer, Dr. C. E. Creitz. All officers were re-elected.

Mid-West. Elmhurst College, Elmhurst, Ill., August 29-31. President, Mrs. J. F. Hawk. Convention theme: "A World-Wide Fellowship of Christians." Inspiring addresses were made by the following: Rev. J. M. Newgard, President of Mid-West Synod; Mrs. F. William Leich, Dr. George L. Robinson, Presbyterian Theological Seminary, Chicago, Ill.; Rev. Frederick Frankenfield, Pastor, St. Peter's Evangelical and Reformed Church, Elmhurst, Ill.; Rev. Theophilus Hilgeman, China; Miss Gertrude Goromby, Hungarian deaconess, East Chicago; Rev. D. F. Ehlman, formerly of Japan; Miss Alma Naefe, teacher, Miyagi College; Dr. T. P. Bolliger, Dr. J. C. Horning.

Ohio. Trinity Church, Tiffin, Ohio, September 27-29. President, Mrs. F. R. Casselman. Convention theme: "The Christian Home." Helpful messages were brought by the following: Rev. H. H. Casselman, Mrs. Edward F. Evemeyer, of Los Angeles, Calif.;

Mrs. F. William Leich, Mrs. Edwin A. Beck, China, with the subject, "Homes in Old and New China"; Dr. C. E. Josephson, President of Heidelberg College. Among items of business, the fund of Life and In Memoriam memberships of Ohio Synodical Societies was transferred to and became a part of the Elvira B. Yockey Heidelberg College Student Loan Fund, created last year for the purpose of making loans to Seniors in Heidelberg College.

Newly-elected officers: President, Mrs. M. E. Beck, North Canton, Ohio; 1st Vice-President, Mrs. F. R. Casselman; 2nd Vice-President, Mrs. R. G. Schroer; Recording Secretary, Mrs. R. R. Elliker; Corresponding Secretary, Mrs. E. Gradwohl; Treasurer, Mrs. W. Kinzer; Historian, Mrs. L. G. Fretz.

Eastern. St. Mark's Church, with Wednesday evening at First Church, Easton, Pa., September 27-29. President, Mrs. Frederick A. Churchill. Convention theme: "A World-Wide Fellowship of Christians." Fiftieth Anniversary Convention, a Historical Sketch, with Tableau, arranged by Mrs. Churchill, to mark the occasion. Speakers, Dr. William Mather Lewis, President of Lafayette College; Dr. Charles E. Schaeffer, Dr. Charles E. Creitz, Miss Carrie M. Kerschner, Mrs. Premnath Dass, President-elect of Isabell Thoburn College, India; the Rev. James E. Wagner, Member of the General Council, Evangelical and Reformed Church; Mrs. John W. Macmeeken, Easton, Pa.

Pittsburgh. Meadville, Pa., October 5th and 6th. President, Mrs. John H. Bosch. Convention theme: "A World-Wide Fellowship of Christians." Addresses were given by Mr. A. R. Keppel, Mrs. Edwin Beck and visiting clergymen. Five hundred dollars was voted from the treasury for the 20,000 Club and a challenge given that each Classical Society should secure ten memberships during the year. Action was taken to devote the offering at the Annual Meeting for gift subscriptions of THE OUTLOOK OF MISSIONS, also to promote the Reading Course Alumni Asso-

ciation. Officers were re-elected. Mrs. E. Roy Corman was elected Mission Band Secretary and Mrs. Victor J. Tingler Christian Citizenship Secretary. An enjoyable social note made the dinner-hours enjoyable. A unique follow-up of "The Pilgrims of the Way" gave the "Echoes from Akron." This was in charge of Mrs. V. E. Walenta.

Northwest. Waukesha, Wis., Oct. 21-22, President, Mrs. A. R. Achtemeier. Convention theme: "Lead On, O King Eternal." Inspirational addresses were given by Miss Ruth Heinmiller and Missionary Ben Stucki. Mrs. Richard Rettig writes "there was manifest a splendid spirit in the challenging notes, in the genuine interest displayed and in the common rejoicing over the wider area of missionary interest, as indicated in the reports. Liberal Thank Offerings were sent in last year by various isolated groups, some of them not organized societies and there were in attendance at this meeting interested visitors from churches having no organizations." Officers, with the exception of Vice-President, were re-elected. Vice-President, Mrs. Ernest Fledderjohn, Plymouth, Wis.

Saturday afternoon the Girls' Missionary Guild Conference was in charge of Synodical Secretary, Miss Dorothy Keeler. The Con-

ference was concluded with a supper. The arrangement gave opportunity for Miss Heinmiller's challenging address to the girls.

The Girls' Missionary Guild in the Synodical Conventions: Therein lies the prophecy of the missionary work that is to be. The programs took different forms as Synodical Secretaries, in co-operation with local groups, could arrange. Miss Ruth Heinmiller, General Secretary, was present at Mid-West and Ohio; Mrs. Virginia Gould, Eastern Synodical Secretary, was in attendance at the Guild banquet which concluded the Synodical Convention in Easton. The Guild dinner of Ohio Synodical Convention took the form of a "Festival of Lights," in keeping with the study on India. Favors representing the oil lamps of India were of clay with a small candle in each one. The message, "Sharing the Light," was given by Miss Heinmiller, the General Secretary. The "Festival" closed with a beautiful Candle Light Service, "Beginning at Jerusalem," prepared by Mrs. C. I. Lau, and conducted by the Trinity Guild of Tiffin. Carrying the lighted "lamps of India" the girls marched from the banquet room to the sanctuary, where Dr. Frank D. Slutz gave a helpful address on "Making the Home Christian."

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lebanon Classis—Margaret E. Renniger, Sinking Springs, Pa.

Reading Classis—Mrs. William Bowman, 745 N. 12th Street, Reading, Pa.

MID-WEST SYNOD

Indianapolis Classis—Miss Emma Heidergott, 3351 Forest Manor Avenue, Indianapolis, Ind.

OHIO SYNOD

East Ohio—Mrs. G. F. Ackerman, 224 Tuscarawas Avenue, N. W., New Philadelphia, Ohio.

North East Ohio—Mrs. Raymond P. Mehlo, 2320 Mahoning Avenue, Youngstown, Ohio.

South West Classis—Mrs. Daisy Peterson Rectores, N. 2nd Street, Xenia, Ohio.

MEMBERS IN MEMORIAM

EASTERN SYNOD

East Pennsylvania Classis—Rev. H. H. Long, Frenchtown, N. J.

Mrs. H. H. Long, 1839 Lehigh Street, Easton, Pa.

OHIO SYNOD

South West Classis—Mrs. Cora M. Dutoit, Dayton, Ohio.

The recent renewal gives Miss C. Elizabeth Breneman, of Lancaster, Pa., a record of 30 continuous years as a subscriber of THE OUTLOOK OF MISSIONS—one of the first-year-subscribers who have continued to the present.

"We enjoy the magazine and find it very interesting."

AMELIA SCHROEDER, Winside, Nebr.

More Than a Message

A LARGE audience had assembled in St. Mark's Church, Easton, Pa., on the opening evening of the Eastern Synodical Convention of the Woman's Missionary Society, to hear and see the historical sketch with tableaux. Mrs. Churchill, the narrator, was reading. A number of tableaux had been used to emphasize the stages in the development of the Woman's Missionary Society. As she read there was a slight pause—and then the congregation saw at the side of the chancel a many-times-magnified copy of THE OUTLOOK OF MISSIONS. The narrator was reading her tribute to THE OUTLOOK OF MISSIONS, expressing recognition of its value in bringing the World into the Woman's Missionary Society. Someone opened the great cover, an exact fac-simile of the magazine, and through the printed page stepped a young Japanese woman. Slowly she walked to the

altar and knelt there. In spirit the large congregation knelt with her. In that moment of prayer the life-size figure of the Christ in the rear of the altar had been turned by a flood of light into a radiant symbol. One by one our mission world stepped from the pages of this living magazine. Each in turn worshipped and moved on. . . . More than a Message, the President of the Woman's Missionary Society made it a prophecy—a challenge for the Second half century. This "Living Magazine," with its two-fold objective—that we may *know* and that we may *give through missionaries and prayer*—had an advocate with rare conviction of personal responsibility on "standing by, when we stand for." No one will question the position of the President of Eastern Synodical Society on the value of THE OUTLOOK OF MISSIONS.

Christian Citizenship Department

MRS. F. E. BOIGECRAIN

The Question — Next to the Oldest?

"Where is thy brother?" "I know not." Back of the reply there is usually a family skeleton. Carrying this from B.C. to the 20th century A.D. we call it by the name "Social Problem." Many people are terribly in earnest that we shall not be as general in our answer as was Cain. Among such are the men and women behind the WOMAN'S BUREAU, Department of Labor, Washington, D. C. Of some they can say "They are in such and such a factory" and they will know under what conditions they work and how they live. It happens that many work in garment factories and these range from good to bad as from A-Z. Bearing on this line of thinking, the WOMAN'S BUREAU has a one reel sound film "What's In A Dress." The release on "What's In A Dress" says "With a lively commentator to tell the story of labor problems in the dress industry and the best way of solving them, the reel gives most interesting information.

In 15 minutes—the running time—and by

means of dramatic and realistic episodes dealing with life and labor in sweatshop, tenement, modern factory, and trade-union movement, you learn a lot about what lies behind the clothes Miss America wears today. But the picture is also entertaining, with its animated statistics, appropriate musical themes, and Dame Fashion, in all her power and glory, alternating in the roles of villain and heroine.

Everyone should find it of interest, but it is particularly recommended for use by schools, workers' education classes, labor groups, employers' associations, women's clubs and organizations, and even by individuals concerned with the live issue of social and economic welfare.

This movie is available in both the 16mm. and the 35mm. width. The 16mm. is lent without cost to all requesting its use. The 35mm. size is also lent free, but the borrower must pay the nominal transportation charge (weight about 10 pounds).

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

IT is not too late to order Thank Offering materials. In fact, it is the right time to prepare for the distribution of the new Thank Offering Boxes. The girls of the Guild will be thrilled with the silver Treasure Chests for which the General Synodical Secretary of Guilds has arranged. The bands around the Chest are blue, as is the lock; on the top around the slot into which girls will want to drop their coins of gratitude for the twenty-five years of the Guilds' organization are the words, "To Give Is To Live". May the life of each Guild girl be "abundant"! These boxes, as well as those for the Women's Societies, also new, are 1c each. As you send for Thank Offering Boxes remember to designate for which organization they are intended.

Materials for the study of the American City and Its Church have been mentioned so frequently in these columns that we hesitate to repeat. See the July-August, September and October issues.

Necessary materials for a meeting on "The Christian Church in India" are mentioned in the Folder for January. In addition, the October issue of the *Missionary Review of the World* is a special India number and is brimful of suggestive articles, ways and means to enhance the effectiveness of any program on India. A collection of Chhat-tisgarh India Folk Tales, by Theodore H. Twente, is a recent publication which we would like to share with our readers. It sells for \$1.00. It is interestingly interesting and will make a lovely Christmas gift. "Sacred Lyrics" of India, translated from the Tamil, are also suggested, 8c; 10c postpaid.

"The Upper Room" for October, November and December has been prepared for special use during the pre-Madras meetings. It may be ordered for 10c. It will help in the deepening of the spiritual life and give an opportunity for all to become one of the great fellowship of Christians who will be praying for the Madras Conference and delegates.

Prayer Calendars for 1939. Orders may be sent at any time. They will be filled as soon as stock is received. The price, \$1.50 per dozen. Please send payment with order. 11c a dozen added for postage will lessen overhead cost. Single copies sell for 15c each. Those who have seen advance copies tell us to expect a beautiful Calendar. Order early.

Christmas Gifts—This is a good time to examine the Reading Course Lists for suggestions for Christmas Gifts. "Home for Christmas" is now published in reprint edition for \$1.00. "Good-bye, Mr. Chips," is 75c. "Four Little Indian Series" are 10c each—Antelope, A Navajo Indian Boy; Leaping Trout, A Little Iroquois Boy; Watlala, An Indian of the Northwest, and Winona, A little Indian of the Prairies—the set of four, beautifully boxed, for 25c; carriage 8c. "The Indian Story Library" are 10c each—Gray Bird, A Little Plains Indian; Morning Star, A Little Pueblo Girl; Micco, A Seminole Indian Boy; Nigalek, A Little Eskimo Boy—the set of four, also beautifully boxed, for 25c; carriage 8c.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

NEW THANK OFFERING BOXES

TO commemorate the 25th anniversary of the department, the Girls' Missionary Guild has new silver chest Thank Offering boxes—these should be "Hope Chests." We hope each girl will express her gratitude for many blessings by depositing in the chest a gift with a prayer. We also hope that through these expressions Christ may be shared with many more people. The boxes are to be used after the 1938 Ingathering. Order your supply immediately. They are one cent each. Send payment with order.

CHART FOR GROWTH

It will be well-spent time to check up and find out how far your Girls' Missionary Guild has progressed this year. On the back of the Chart for Growth, a copy of which is in your packet, you will find a "Progress Sheet." Check it. May our Chart for Growth help us to grow spiritually, "for every day brings the opportunity to practice the principles of Jesus, and this practice faithfully done results in growth in Christlikeness." Ask each girl to observe the point, "For private devotions, the use of 'Fellowship in Christ' leaflet."

WELCOME TO THE NEW GUILDS

Eastern Synod—Kutztown, Pa., St. John's Church. Organized by Mrs. Claude Keiser with 20 charter members. President, Miss Leah Oswald, 167 Main Street, Kutztown, Pa.

Potomac Synod—Toms Brook, Va., St. John's Church. Organized by Mrs. Charles E. Robb with 10 charter members. President, Miss Isabel Borden, Maurertown, Va.

Ohio Synod—Crestline, Ohio, Calvary Church. Organized by Cora B. Cover with 8 charter members. President, Miss June Kreps, R. D. 2, Crestline, Ohio.

Mission Band

One leader writes, "Our Mission Band is now planning its annual Thank Offering Tea. We always have a tea on a Sunday afternoon when the Woman's Missionary Society has its Thank Offering Service in the evening. The

children have their regular Mission Band program, thus sharing with the women the exhibit of their purposeful activities. Tea and wafers are served by the children, who look eagerly to the annual occasion."

A Classical Secretary writes, "I have written each leader in the classis and have asked for an account of their regular meetings, telling what they do and how often the meetings are held? I hope to receive helpful suggestions, which I may assemble and distribute to all the leaders in the classis." This may be a suggestion to other Classical Secretaries.

Do you as a leader have a definite aim for each Mission Band Session and do you plan your procedure with that aim in mind?

ONE NEW MISSION BAND

Ohio Synod—Cincinnati, Ohio, First Church. Organized by Mrs. Meta Neff and Miss Roma Sitler with 12 charter members.

(Continued from Page 302)

The men and women who have borne the
brunt
Of truth's fierce strife, and nobly held their
ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront . . . ?

No! Rather, strengthen stakes and lengthen
cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a
time!

The earth with all its fulness is the Lord's.
Great things attempt for Him, great
things expect,
Whose love imperial is, whose power
sublime."

And as we enter this new century we hear
a calm, confident voice saying, "All power is
given unto me: go ye, therefore, and make
disciples of all the nations; and, lo, I am with
you always, even unto the consummation of
the age"—this age—our age—the coming
century.

Your "I-Q" This Month

- 1—The Chinese have a significant name for "crisis"—what is it?
- 2—Have you read "A Suggestive Survey?" How does it make you feel?
- 3—Yuanling, China, is seeing great changes—told by whom?
- 4—An interesting character is Mr. Sie—what makes him so?
- 5—To whom does our penmanship look like "turn in, turn out" writing?
- 6—What message is over the signature of "Erma N. Treston"—Who is she?
- 7—What hard thing does our President, Mrs. Leich, ask of us?
- 8—Do you believe, and therefore practice according to the quotation under "Recent Trends in Legislation?"
- 9—Where can you find, "What's in a Dress?"
- 10—Something new—something everybody should use—what?

Worship Service for the Church School

A Seeking Church

Hymn: "Lord, Speak to me, That I may speak."

Scripture: *Matthew 5: 1-12.*

Leader (in his own words):

"He opened his mouth, and taught them, saying . . ."

Matthew 5: 2.

Down through the ages, God has been trying to teach His children how to live nearer to Himself and to each other. At Madras, the Christian Church will take one more step forward in the learning process. People of all races will prayerfully consider the place of the Church in our modern world. They will think first of the faith by which the Church lives. Then being mindful that the Church exists so as to witness of Christ they will consider the unfinished task of evangelism. The third topic will have to do with the life of the Church and will include worship, the Christian home, the ministry, Christian educational, medical and social work. The fourth subject concerns itself with the Church and its environment and the last with cooperation.

In his excellent book entitled *The Church*,* George Stewart in a few words sums up what the creative fellowship of the Church may mean. He writes: "By prayer, by sharing of treasure and of thought, by serving the Lord of Life in and with other lives, one gradually develops the sense of Christendom, a world view beneath the leadership of Christ. In losing one's life in service with such a group we experience the paradox of finding it in fresh insights in renewed understanding of fellow mortals. In endeavoring to keep the unity of the spirit in the bond of peace, we discover one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all."

"A part of the Church's life awaits its fulfilment until it receives the loyalty, even of you and me."

A Period of Prayer (silent or spoken)

Let us pray:

For a new understanding of the faith by which the Church lives.

For a deeper sense of responsibility for those who are non-Christian.

For a keener appreciation of the part worship can play in individual lives.

For clearness of vision as we face the rapid economic, social and political changes all about us.

For the courage, fairness and consecration which are necessary if Christians grow closer together.

Hymn: "The Church's One Foundation."

(By courtesy of the *Missionary Education Movement*)

* One of the Hazen Books on Religion, distributed by Association Press, New York, 50 cents.

(Continued from Page 318)

the work of home missions to clean up in the hearts of men and women in communities and in the country, to gather up the rubbish and underbrush, to open a way of freedom of the spirit and to get men and women to feel the quickening grace of the word of God.

Not at Washington and not at our State Capitols, our county buildings or city halls,

is the life that preserves and builds America generated, but *in the churches of our land*. in many of our home missionary churches and in the little Sunday Schools with the fellowship of Christian people, where Christ does a mighty work and builds the awareness of God and His Spirit into the mind and heart of the people.

CELEBRATE THE CENTENNIAL of the BOARD OF FOREIGN MISSIONS with AN ANNUITY GIFT

At the meeting of the Executive Committee of the Board of Foreign Missions on September 15th, 1938, the following action was taken:

“In order to achieve the successful celebration of the Centennial of the Board of Foreign Missions, and pursuant to the action of General Synod at its recent meeting in Columbus, Ohio, recommending ‘that the Reformed constituency give all possible support to the effort of the Board of Foreign Missions to cancel the remaining indebtedness of the Board during this Centennial year,’ the Board of Foreign Missions respectfully requests the Classes of the Church to consider favorably an effort to secure at least one annuity gift from each Classis for this purpose.”

Practically all the Classes which met this fall have taken favorable action on this request. Is there a prospective annuity gift in your congregation?

The Board of Foreign Missions has been writing annuities for thirty-five years and in all that time has never delayed or defaulted an annuity payment.

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For information address

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